The American Friend

Old Series
Vol. XXXVII. No. 33

AUGUST 14, 1930

New Series
Vol. XVIII. No. 33

What and How to Read

ALEXANDER C. PURDY

Pacific School of Religion
Berkeley, Calif.

The Aftermath

ALBERT H. VOTAW

At Port of Britain's Glory

THE EDITOR

International Relations

W. PERRY KISSICK

Why Do Nations Fight?

RICHARD K. MORTON

ON THE HORIZON OF THE CHRISTIAN CHURCH

WHERE TOTAL ABSTINENCE COUNTS

One average drink of intoxicating liquor will cause a mental lapse of a tiny fraction of a second which may deprive an automobile driver of the margin of safety necessary to prevent a crash. The brain signal to put on brakes takes about one-fifth of a second to produce effect. One drink of liquor slows this operation to two-fifths of a second and in that time a car going thirty-five miles an hour will travel twenty feet which is considerably more than the margin of safety in many automobile situations. Nearly fifteen thousand people have been killed and between three hundred thousand and half a million people, many of them children, have been maimed or otherwise injured by drunken drivers. In the case of automobiles we are dealing with the acquisition in the past few years of millions of high powered, heavy cars, many of them driven by amateur and irresponsible drivers. These machines are potentially as dangerous as locomotives, whose drivers are professionals carefully examined and forbidden to drink. This country would be shocked at the exploitation of the idea that locomotive drivers should be allowed to drink whenever they pleased, and yet the idea of personal liberty for automobile drivers has resulted in injury and death to thousands.

SUPERVISED RECREATION FOR CHILDREN

Last year more than a hundred thousand children were hurt while playing in the street, but the heaviest mortality occurred among the children under five years of age, a group which is not reached by safety campaigns or cared for by school playgrounds, so it would seem that safety education must begin in the nursery. If we are to keep children from playing in the street we must plan other outdoor play space. Where shall we find play space for children, how shall we equip it, what leadership shall we provide, how much can we afford to spend on upkeep, and whose duty should it be to provide these things for our children? These are some of the questions which are being studied by one of the sections of the White House Conference on Child Health and Protection. The reports and conclusions which will be presented by this group when the Conference meets in Washington next November, should be of interest to parents and city officials alike, for as Secretary Wilbur said while addressing a preliminary meeting of this section, in his official capacity as chairman of the White House Conference: "Recreation used to be the privilege of going in swimming on Saturday afternoons, but now we are beginning to realize that it has a far deeper meaning than that—for we know that good citizenship is part of the harvest gathered from recreation."

MESSAGE TO CHURCHES ON EVANGELISM

A message to the churches on evangelism and the cultivation of the spiritual life has been sent out by the Federal Council of Churches of Christ in America. The message is the outcome of the annual conference and retreat, held under the auspices of the Federal Council's Commission on Evangelism at East Northfield, Mass., in June, attended by the representatives of the agencies of evangelism in the several communions. It is in two parts, dealing, first, with points of needed emphasis; and second, with a suggested program for the local church as given on this page last week. In both parts one of the special notes is the emphasis given to Pentecost, which appears, as a result of the nineteen-hundredth anniversary, to have won a permanent place in the church calendar of many denominations. The message is, in part, as follows: "We believe in an every-member evangelism, in a personal witness by everyone who takes upon himself the name of Christ. Consequently, we suggest a revival of witnessing for Christ by word and work, by lip and life. We are persuaded that only a united approach on the part of Christians of all communions can make a religious impact upon the world with any measure of effectiveness. We rejoice in the many evidences of a closer cooperation in the work of evangelism, as in many other fields of Christian service. The conservation of church members has long been a baffling task. We need to hold those whom we have, quite as much as to secure new converts. We recommend that there be a closer 'follow-up' system of people who move from one community to another and who are generally known as 'non-residents.' We also recommend that the Commission prepare a pamphlet on the further teaching and training of new members, with a view to establishing them in a normal Christian family life, in the building of Christian communities and a social order that shall embody and reflect the spirit of Christ. Inasmuch as stewardship involves the enlistment and investment of life, as well as of property, for Christ, we recommend that in this year's program of evangelism Christian stewardship find a large place so that there may be a commitment of every life and of all of life to Christ. We desire to register our satisfaction in the generous response with which our churches entered into the observance of the nineteen-hundredth anniversary of Pentecost. It would, however, be a serious mistake to stop with a mere celebration of an historic event. It is required that Pentecost shall be perpetrated and that we shall have a continuing Pentecost. We strongly commend the making of Pentecost, instead of Easter, the climax of our activities so that the period of a sustained church life may be extended by at least fifty days, and that the post-Easter season be utilized in spiritual preparation for the culmination of the year's work on Pentecost. We begin another century in the history of the Church. Will this era just ahead be Pentecostal in its life and results? Will we put first things first? We feel strongly that separately each denomination should call the membership of the Church to a new enthusiasm for home and world-wide evangelization and that unitedly as churches we should manifest as never before the unity of believers, that the world may believe that Jesus Christ is the Son of God and, believing, may have life in his name."

MENNONITES FIND HAVEN IN SOUTH AMERICA

Cheerful news from a party of 200 Mennonites who fled from the terrible religious persecutions in Soviet Russia, was published in the daily papers in an Associated Press dispatch from Rio Janeiro, Brazil, South America, under date of July 19, as follows: Sighting the green hills on sentinel duty around Guanabara Bay here, Johannes Kutscher, leader of 200 Mennonite refugees from Russia, cried: "What a beautiful country! Here we shall be happy." He and his party comprised the second large group of Mennonites fleeing from soviet oppressions of religionists and successful farmers to find a haven in Brazil. "We are voluntary exiles," he explained. "Terrible circumstances forced us to seek new homes across the seas, the persecutions to which we were subjected making vain any attempt at description. The soviets despoiled us of every bit of property, even the most insignificant objects. When we had nothing left we were treated as if insane, herded into cattle cars and shipped into Moscow. We made out real start for Brazil from Germany. We are sons of peasants who won livings from the barren ground of Siberia. We are bound to succeed in this fertile land with its warm sun." The group went to Santa Barbara in the State of Rio Grande do Sul where there are many Germans. Climatic conditions there resemble those of Europe.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
ol. XXXVII. No. 33. AUGUST 14, 1930 New Series
Vol. XVIII. No. 33.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

What and How to Read

BY ALEXANDER C. PURDY

PROFESSOR Wieman has recently advanced the thesis that as civilization progresses we are influenced less and less y personalities and more and more by ideas. This is certainly ebatable. In the first place, the distinction between persons nd ideas is difficult to make. In the second place the temptation is great to beg the question by assuming that where ersonalities sway masses of people, civilization is on a lower ane. But if he means that what used to be called personal agnetism is not as effective among thinking people as with ie unreflective we should all agree. Accordingly reading, hich is the chief means of contact with the ideas of others, is creasingly important. There was a time when the elite uld keep abreast of the world of affairs and of ideas by mply moving in sophisticated society. In a complex world is is hardly possible. The President of the United States, r example, can summon informed persons who will give him ort cuts to information and opinion. Yet the inadequacy this method has recently been officially recognized by the athering of a White House library of five hundred titles!

Reading is a way of living. To meet this necessity of life lucation has expanded. In 1900 there were 600,000 students our High Schools. In 1928 there were three and a half milons of High School students, an increase of almost 600 per nt. Of course, education is not merely a process of learning hat and how to read, but presumably reading has increased normously in our country, although one is not so certain at the knowledge of what and how to read has increased in ie same proportion. We publish fewer new books each year an does Japan, Germany or Russia. Rufus Jones is reorted to have said that he found a keener interest in new nd worth while books on the part of students in the Near ast than in our American colleges. Probably the most inllectual audience in the churches of this country is to be und in the Labor Temple in New York City where my friend dmund Chaffee ministers. His congregation is made up most entirely of persons whose background is other than nglo-Saxon. We hundred per cent Americans have little casion for a superiority complex in the matter of reading. et reading is everywhere increasing and will increase and e shall have from time to time to consider what and how read.

"You can lead a horse to water but you cannot make him rink." There are still persons alive who know from experice what that proverb means. How exasperating it is to see horse who is going to need water later on, nuzzle it and play ith it but refuse to drink it! This proverb is nowhere more pplicable than in the realm of reading. Frankly, people will ad what and how they want. Except for the student, the holar and those engaged in the so-called learned professions ading will be a leisure employment and the prevailing moe which determines both the kind and the amount will be njoyment. Failure to accept this fact has laid its heavy nd upon education in the past. The Bible, for example, hich can never be easy reading for the simple reason that the latest book in it was written nearly 1800 years ago, has been made distasteful as well as difficult. Now the difficulty of the Bible is no reason for jumping to the conclusion that it must be uninteresting. As a matter of fact many intelligent persons still find the Bible not only the most profitable but also the most fascinating library of literature in print.

HOW TASTE MAY BE CULTIVATED

If we accept for the sake of this discussion the motive of enjoyment as primary in the matter of reading, what then? Does this mean that nothing can be done about what we read? Not at all! "De gustibus non disputandum est" there's no disputing tastes. But tastes can be cultivated and they remain tastes. We are like the Irishman who was glad he did not like onions for if he liked onions he would be eating them all the time and he hated them! We are glad we don't like certain kinds of books because if we liked them we would be reading them all the time and we don't like them. If people would only follow the common, garden variety tastes which they already have into the vast field of literature it would be an immense gain. Take as an example our human, if not very noble, taste for scandal. The tabloids have capitalized this to their own profit and to our shame. Now if one must read such stuff let him turn to a biography of Henry the Eighth and he will get the juicy details of an unsavory life and at the same time the political, economic, and religious consequences of such a life on something like a significant scale.

Or consider the vogue of detective stories. What is history, from the point of view of the student, but a vast complex of sources taxing the highest detective skill of a Sherlock Holmes or a Philo Vance? Literary criticism, not to speak of science and mathematics, calls for exactly the same type of mental effort as the detective problem, and affords the same keen pleasure.

If it is action and adventure that give us enjoyment there is open to us a wealth of literature of exploration and discovery which makes the thrillers of the news-stand seem flat, stale and unprofitable. It is possible, in other words, to increase the range and the meaning of life by simply following our own humble tastes out into the great country of the world's literature.

READ CREATIVE BOOKS

Any competent librarian is happy to guide the reader along the lines of his own tastes. And the wise guide knows to what heights such tastes may lead, without any necessity of appealing to "high-brow" motives. I have no intention in this article of listing the books that every educated person *ought* to read. I do want to suggest one or two lines of reading that many persons will *want* to read. Many persons will find a new enjoyment in reading if they will occasionally turn to *primary* books instead of always reading *secondary* books. I mean, read the letters and speeches of a man, his diaries and journals, instead of biographies and even autobiographies. To do that just once may mean a fresh appreciation of the life

of a great man and a happy deliverance from the hand of his interpreters. I do not mean to undervalue the importance of the skilled and facile historian or biographer. Their services are increasingly valuable. But one gets a new sense of their problems and a wholesome scepticism as to their infallibility by this type of reading. Incidentally, he saves valuable time in a busy, hurried age. Read one source book and you can pass over fifty secondary books without great loss. This advice no doubt sounds like a professor but it may be sound for all that.

Just now we are in the midst of a craze for books that inform us. That is inevitable and to a degree it is praiseworthy. Outlines of history, art, literature, science and religion are epidemic. We crave information and of course no thinking is valid without information as its basis. The danger is that we will suppose that having read an outline of religion, let us say, that we have actually been reading religious literature. This is usually far from being the case. A creative book is far more important than an informative book and, incidentally, it is usually far more interesting.

AN ENCOURAGEMENT TO POETS

It is also inevitable that poetry should languish in a time like this. One doesn't know what can be done about it. The feeling is so widespread and so deep rooted that poetry is, after all, a sort of decorative fringe on the garments of life that perhaps only a fundamental shift in the current philosophy will alter the situation. It may be of some comfort to those who enjoy poetry to hear another voice speaking for it as an intellectually justifiable taste. Perhaps the direst need of our day is for an authentic symbolism which will carry reality with it, a symbolism of the invisible world of the spirit. We are so convinced that mathematical formulae have succeeded here, that many persons have simply ignored or even denied the existence of any reality which cannot be contained in the mathematical abstractions of the scientist. It might be true to say that the life of the spirit has suffered more from the failure of the poet than from the success of the scientist. And how clearly a great scientist like Eddington puts this poverty of our current life. One can only say to all lovers of poetry and all writers of poetry, "For the sake of God and his world, do not let anybody inhibit you from the ventures of creature imagination which are so close to the source of things."

Perhaps one ought to say a word about the classics, those works which "everybody praises and nobody reads." The word would be this: somebody must keep reading these recognized standards of human thought if only to check up on the "new" discoveries of our own day. Recently a magazine printed several articles on the current humanism and its religious implications. The fundamental position of one writer turned out to be that of the great Stoics. Another took his stand with Spinoza, flavored with Job. The jargon of the Twentieth Century was much in evidence but really the thinking was not particularly novel. Speaking of pleasure, it is no small pleasure to be able to identify the recurring modes of thought as they turn up and it enables the reader to maintain a certain equanimity when he finds a modern thinker attempting to demolish values with revamped arguments quite as old as the more recent hills.

SUGGESTIONS ON HOW TO READ

In conclusion one may venture to say a word about how to read. Many conscientious souls read a book with pencil in hand. They underline passages that are especially striking or that contain the author's thesis. The appearance of many library books would suggest that some feel it to be a public duty to lay down tracks for less sophisticated minds to run on. Other persons follow the practice known as "taking notes." This is often a rather melancholy process of transferring ideas from one tomb to another. Nine tenths of these ideas might well be allowed to remain decently sepulchred. Most books have nice white pages bound up at the end. What the publishers' reason for including these virgin pages at the end of the book may be, I do not profess to know. They may serve as a private index less complete than the printed index but more serviceable to me. Thereon I may note what matter in the book is likely to be of further use.

Then, of course, there is the art of skipping. Few books have more than two or three ideas that are really important. The rest of the book is apt to be padding. The trick is to get at the two or three points which the author himself regards as important. A table of contents and particularly an introduction, some times even a preface will give the clue to the whereabouts of these nuggets. A little reflection after one has read a book from end to end will be helpful in acquiring the technique of skipping. Not all books lend themselves to the gentle art of skipping but very many do. Even the detestable practice of reading the last chapter first, which many persons regard as positively immoral when applied to fiction is a great virtue when practiced on certain books.

Another method of reading that serves to concentrate the mind is the habit of dragging two or three hooks through a book. (The figure is not original with me.) What problem is the author trying to solve? What is his own contribution to the subject? Is he successful? If a reader attacks a book or a magazine article with these queries or something similar in his mind he will find that he reads creatively and not just passively.

REACT TO WHAT YOU READ

The above suggestions apply to the more serious sort of reading. I reserve to the last the suggestion which I regard as of primary importance and which applies to every kind of reading from the lightest fiction to the heaviest books of philosophy. React in some definite way to what you read. Too often our minds are simply the deposit of current opinion. Layer after layer of reading settles down upon us to choke the springs of creative life. This is the temptation of the person who boasts that he or she loves to read. We love to read but we do not love to think. Nothing is yours which does not pass through your personality in experience, in conviction and emerge in expression. Think about what you have read! Write about what you have read! Talk about what you have read! Learn to form a definite opinion about the characters in a novel, the author's literary style, the solution which he offers for some problem. If you enjoy a book be able to say why; if not, why not. It does not matter if one's judgment is crude and immature if only he has opinions and yet manages to escape being opinionated. This sort of reading will make readers and incidentally it will make writers too.

Hartford, Conn.

Ways of Broadcasting Facts

The annual report of the British Women's Temperance Association from Ireland (Ulster) gives the membership at 3,401. New branches have been formed at Alexandra and Carrickfergus. There are 26 branches. In six "Y" branches and two factory bands there are 277 members. Junior Bands, 923 members. Sixteen Little White Ribbon bands contain 1,195 children under seven years. More than 180 meetings have been held. Many ways of broadcasting temperance facts have been adopted, including soup kitchens, Gospel temperance tea meetings, shop exhibitions, display of posters on church boards and in postoffices. Distribution of 6,000 story leaflets was made in the Sunday schools on Temperance Sunday. Cheerful anti-alcohol news comes from Australia. At the No-License Poll in Victoria on March 29 considerable headway was made as the vote for No-License was 43 per cent. Next time the "drys" hope to secure a real victory.

At the Port of Britain's Glory

Including Ramblings at Exeter

FREQUENTLY we are forcibly impressed with the significant appropriateness of events. Three hundred ears ago the English Puritans sailed ut of Plymouth harbor to establish hemselves in America, an event which he Bay State is now celebrating. What nore fitting than that in 1930 our party hould enter England by this same port? After three centuries, we Twentieth Century American Puritans (with some reservations) return to pay our respects o the country of our forefathers.

It might almost seem that this motif vas appreciated by those making our rrangements and that they pushed it nto the details of our sailing. We refer o a conscious, American, patriotic and nniversary motif. Not only was it arranged that we land at Plymouth, but hat we sail on the *Republic* of the *United States* Line. Furthermore, our headquarters were at the Hotel Webster in New York, highly suggestive, surely, of iberty and union. To cap the climax, t was first planned that we land in England on the Fourth of July, but here the rish had to dip in, as they have a way of doing, insisting that our ship stop at Queenstown. But, perhaps we owed it o the Irish, everything considered, hough it did mess up our patriotic climax.

Plymouth harbor, on the extreme southwestern coast of England, is impressive and offers an appealing approach to Britain; especially so on such a glorious day as that on which we drew near. Early in the morning the coastline was sighted and an occasional lighthouse sentinel glistened in the sunlight. Gradually the indented coast began to draw us in and from various vantage points we reveled in the upland shores and the "green pastures," as on the previous afternoon we had delighted in those of the Emerald Isle. In the center of the picture, still in the distance, we beheld Plymouth as the gem in a perfect setting.

PLYMOUTH IN ENGLISH HISTORY

As we stood, on our approach, high upon an upper deck feasting our eyes on the incomparable scene, we mused a bit on the significance of this port in England's history—and our own. As already suggested, out from it sailed a company of English people in 1630 who have had a most important part in establishing and building a new English-speaking nation across the Atlantic. They took with them the Anglo-Saxon ideas, culture, religion and government that have largely made our Republic what it is. Eloquent of that event, there stands in the foreground of Plymouth, plainly visible from the harbor entrance, a stately shaft, the Puritan Monument, recently erected, at the unveiling of which an address was given this last spring by a returning Puritan in the person of Dr. S. Parkes Cadman.

But this was not all. In all her history this island people has been a people that has ever gone down to the sea in ships. Her life and her destiny have been committed to them. Her sailors and her seamen have made her history as that of the great modern colonial empire. Now Plymouth is recognized as "the great national harbor—the chief nursery of the English Navy." One's thought turned to the stirring days of Queen Elizabeth when England's bold and eager vikings established British supremacy on the sea and freed their beloved island home from threatened Spanish invasion. In this and nearby waters they held themselves in readiness for the onslaught. Not far away is the point at which Drake "is said to have been playing bowls when the Spanish Armada hove in sight." At such reflections, who could fail to thrill at the approach to historic Plymouth? It is the one port at which we would have elected to enter had we been given the choice.

WE GET IMPORTANT NEWS

As at Queenstown on the day before, the *Republic* anchored in the roadstead and passengers were transferred to a tender which bore us in to the inner harbor, past the frowning fortifications. The tender brought out newspapers to us and as we sailed in toward Plymouth, two significant events were found in the headlines. First, we learned that the American tennis stars had swept through to a smashing victory on the courts at Wimbledon. English sportsmen are asking the reason for our tennis supremacy and find one answer in the American thoroughgoing and businesslike system of training, which looks to winning as a definite goal.

Second, we learned that Lord Beaverbrook's plan for a British imperial customs system, which had been launched two or three months ago but which had seemed to die aborning, had been greatly revived and had become a real if not the immediate issue in British politics, the Indian question excepted. In a word, it is a plan for raising a tariff wall against foreign products but providing for preferential and neutral arrangements among the British commonwealth colonies. In short, the British free trade worm threatens to turn. All of which means that our benighted and provincial American statesmen at Washington have played into the hands of Lord Beaverbrook and the British protectionists by the passage of the recent tariff bill. So far, we have found sentiment over here tending to turn in favor of a change in British fiscal policy looking toward fixing protective tariffs. The change does not seem to be conceived in a spirit of retaliation but as a matter of national necessity in view of the action taken by Congress. The situation appears to be similar in other European countries. In spite of plenty of forewarning Congress has sown to the wind and may expect to reap the whirlwind, the ill effects of which, unfortunately, will not be confined to those who fatuously persisted in their blind Congressional course.

GETTING ADJUSTED

Going through customs is generally a more or less confusing and hectic experience, involving several hundred people just landed on foreign shores. On this occasion, however, both the landing and running the gauntlet of the custom's officials were accomplished with an apparent minimum tribulation of spirit. We were soon aboard the section of the train assigned our party and began to accustom ourselves to our new environment. A tenderfoot among us, surprised at not having his ticket taken up, was told on inquiry to "give it to the man at the barrier," which gave him still further food for reflection. Whether tenderfoot or not, each of us began to familiarize himself with the English currency, small helpings of which we had secured on landing. And going to dinner on the train, we renewed our efforts of ten years ago, never markedly successful, to manipulate fork and spoon simultaneously and coordinately and to refrain from shifting the fork from left to right hand for purposes of consumption. Selah.

We now found ourselves viewing at close range from the train the patchwork quilt farm lands and flower bordered countryside which from the harbor we had seen from a distance. And while distance may have lent an element of enchantment, a close-up did not lessen our admiration. Before long we were riding in view of the sea, passing several popular watering places as Newton Abbot, Teignmouth and Dawlish. One always associates England with the White Cliffs of Dover. Down in this section, however, there are the red cliffs—and we mean *red*—which are similarly striking though not so high as those of Dover.

WE YIELD TO AN IMPULSE

When landing at Southampton in 1920, a few of us decided to stop off at Winchester enroute to London and found the experience advantageous from every point of view. It enabled us to get a little of the atmosphere and the *feel* of England before being dumped into her

great metropolis. Inasmuch as we were members of a definitely organized party this time, we had hardly supposed it practicable for us to follow the same course in 1930. On learning as we were landing, however, that it was not necessary for us to proceed directly to London, six or eight of us decided to stop off and explore the old Cathedral city of Exeter, at which we arrived early Saturday afternoon, July fifth.

Old Exeter is associated with Briton, Roman, Saxon and Englishman, historically, and has been characterized by Freeman as "the one great prize of the Christian Saxon, the city where Jupiter gave way to Christ, but where Christ never gave way to Woden." Perhaps not to Woden, but what about Mars? As we took seats in the Cathedral, one of the first objects to meet our gaze was a sculptured and but too realistic figure of a British Tommy just ready to go over the top, his bayonet set for blood. Under the crouching, fighting figure were the startling words: "For the Glory of God." And we wonder why the too general loss of confidence in the church.

THE DEVON COMRADES

While we were in the Cathedral, which in some respects compares favorably with England's better known cathedrals, a service was in progress and it was our pleasure to listen to the pure, liquid music of the boys' choir. As we stepped outside we heard the stirring strains of a martial, marching band, and found the "Bobbies" clearing the approach. At once there swung into view a briskly stepping military band, a few members wearing as jackets what looked like mountain lion or panther skins, which were picturesquely and grimly suggestive. Behind the band was a company of young men in uniform, apparently belonging to an organization comparable to the national guard in our States. Then came a larger company of veterans of various wars, who are known as the Devon Comrades, Devon being the large county in which Exeter is located. Here and there in the ranks were ghastly marks of war's brutality, particularly upon the faces of veterans of the Great War. The objective was the Cathedral, where some kind of a military memorial service was being held.

Leaving the cathedral, we looked down a narrow alley-like street and observed a wedding party about to take departure. All the world, including American tourists, loves a lover, so we hot-footed it to the scene of nuptial celebration. Surrounding a little submarine shaped car in front of the place of the wedding were grouped the wedding guests and a few innocent bystanders. While waiting the appearance of the bridal couple their friends were decorating the tiny open car with hard crust rolls strung conspicuously—a new suggestion for us in marital car decoration. Meanwhile, chief interest centered in the man sitting in the stone transom above the door of egress. He had a two-bushel gunny sack packed full of confetti and when the bride and groom came out he all but buried them before they could get into the little car built for two.

SPANISH ARMADA DAYS

With great zest, after our ten days on shipboard did we wander at will about the quaint and winding streets of Exeter, each of us, whether singly or in couples or in trios, following the lure of our own leading. Across from the Cathedral there is a little art shop above which is a room in which our historical reflections were further stimulated. The building dates from Elizabethan days and there is evidence that under royal authority the house was used as a club for the nobility and naval commanders and others connected with the rule and defense of the realm. The front of the upper room is fashioned in glass (of 230 small, irregular panes) to represent the stern of an old English battleship. The oak panels in which the room is finished with 46 shields-at-arms, represent many well-known early English families, including a half dozen or more well known American Quaker family names. (Information furnished on request. Inquiry should be accompanied by nominal honorarium. In other words, we are catching on.) In short, the old room carries one back to the great Armada days when young and lusty England confounded the haughty and imperious Spaniard. Who knows but what Drake and Raleigh met here and planned their attack upon the invading Armada?

As might be expected, the heights of the city were surmounted by the inevitable castle of feudal England. Exeter's castle dates from Saxon days, though all that remains of that period would seem to be the old gateway. Rougemont (Red mountain) Castle really dates from Norman times and figured in the days of feudal anarchy in King Stephen's reign and in the belligerent annals of later periods. Shakespeare refers to it in "King Richard III." The Castle is in ruins, but forms the setting for entrancingly inviting gardens where one is wont to take his ease and revel in the sylvan beauty. From the castle heights one gazes across the valley upon the famous Dartmoor moors in the distance, comprising some two hundred square miles of uplands of some 1,500 feet elevation. Here and there arises a "tor" of granite to mark the landscape's horizon.

Descending the castle heights at the rear, we came upon an historical museum which merited more time than was at our disposal. Nearby at the rear castle entrance we found what first appeared to be a toy cannon. It was one of the Spanish Armada guns rescued from the stormy waters of the great naval conflict. Here was another memento of the heroic days of old.

WHEN HIGH STREET WAS WIDENED

Wandering down narrow, meandering High Street, we came upon the old Guildhouse, reputed to be the oldest municipal building in the Kingdom. At another place in the street we paused at one of the several ancient churches to read an inscription that especially intrigued our traveling companion, the Sociologist. It states that for 200 years the church was hidden from public view but was once more exposed when the street was widened in 1905. Since one can still cross the threadneedle street in a good hop, skip and a jump, one is left to wonder what kind of a thoroughfare it was—and it is Exeter's "Main Street"—before it was "widened."

As one loiters before intriguing shop windows, something of interest is always to be found. We like the old litany which we read in a little gift shop window:

"From ghoulies and ghosties
And long leggety beasties
And things that go bump in the night
Good Lord deliver us."

THE LITTLE CHURCH

There's a little church
In an old, old town
Where leaves in autumn
Come tumbling down;
Where snow in winter
Goes swirling by,
And Springtime smiles
From a blue, blue sky.

Where summer winds
All softly blow
And whisper of friends
Of the long ago;
Low voices mingle
With wind and with rain,
As those we love
Come close again.

For they are not *dead*,
Though they calmly lie
Where flowers bloom
On a hilltop high;
They love us now
And they always will,
Though their voices here
Are forever still.

So, on Sabbath days,
When hymn and prayer
And scent of lilac
Fill the air,
Not one is gone
From his old-time place,
For Memory brings us
Each long-loved face.

ELIZABETH LLOYD GILBERT.
Damascus, Ohio.

Is good old Exeter a little cynical about the feminine sex? In the same window we read that man was too perfect, so God made woman. The member of our little group who was shortest in stature is a widow and we called her attention to the admonition that a little widow is a dangerous thing, whereupon she wanted to know if we had to come to Exeter to find that out!

A REVISED EDITION IN ORDER

And all of us recall from our Mother Goose rhymes that—

"There was an old woman of Exeter,
When visitors came it sore vexed her;
She would hide all her meat
And give them nothing to eat—
This stingy old woman of Exeter."

Perhaps she has passed on. We didn't see her but when we entered an eating place in search of food, we found a young woman of Exeter who took such generous care of our wants that we desire to contribute an amendment to the next edition of Mother Goose that will release Exeter from the stigma of miserliness, which the above lines have so long suggested.

WHEN LOW BELLS CHIMED

Only one half day in England and Exeter, but as we strolled about we promptly began to come under the spell of this island kingdom, so pleasing to the eye, so restful to the heart. As we read the following lines from Geoffrey Howard, our awakening appreciation leaped to meet them and we paused in the quiet eventide to write them down in our notebook:

"Her seed is sown about the world,
The seas for her have pathed their waters.

* * *

And she is very small and very green,
And full of little lanes, all dense with flowers
That wind along and lose themselves between
Mossed farms, and parks, and fields of quiet sheep,
And in the hamlets, where her stalwarts sleep
Low bells chime out from old elm-hidden towers—

England!

And just as we were writing those last lines the evening bells chimed from the Cathedral tower close by. We were happy that we had stopped off in Devon on the way to London tower.

W. C. W.

London, July 10.

Always remember that moral disaster comes not from failure to do right or all the good we might, but from unwillingness to rise from defeat and try again.

True Christian Leadership

A Study in Efficient Eldership Among Friends

BY W. L. PEARSON

II. REVITALIZATION

HISTORICAL AND INTERPRETATIVE CONSIDERATIONS

In setting forth the Constitutional and Biblical Basis for Revitalization, let us remember that no absolute *jure divino* form of government is urged for either the Church or the State. It is clear, however, that the Biblical, presbyterial and representative form, that is a republican form of church government, was developed, as far as practicable, during the first formative period of the Society of Friends, much as the similar presbyterial form was developed in the formative period of the first century church. And the same form was further defined and established in the constructive period during the fifteen years following the Richmond Conference, 1887-1902, as it appears in the Constitution of the Five Years Meeting.

Let us also here note, that almost all modifications of government, both civil and ecclesiastical, may be properly classed under three basic forms: The absolute monarchy, corresponding to the papal form; the limited monarchy, corresponding to the episcopal form; and the republic, corresponding to the presbyterial or representative form. This last naturally harmonizes best with the Theo-demo-cratic principles and is best adapted to promote the truths of the Gospel. Christ, the anointed Son of God; was both the perfectly typical Theocrat and the ideal Democrat of all ages; and Paul and Peter sought to introduce the efficient eldership in the Gentile churches, in order best to publish the Gospel of Christ's kingdom, which his church was ordained to establish in the world.*

Many denominations in Christendom largely depend for cure of souls and culture of people upon external ordinances; sacraments, sacerdotalism, ritualism, dogmatism—sectarian rudiments of religion imposed until the Son of God shall set his people free and "keep the unity of the Spirit in the bond of peace." Every denomination, from Papal Rome down, requires its body of elders, however differently named, for spiritual leadership. It can be no less needful that the Society of Friends, which depends upon no manner of sectarian forms, should recognize and effectually organize its spiritual leaders whom the ascended Lord himself ordains and qualifies for service. "Where there is no vision the people cast off restraint." Fifty years ago my revered teacher in Church History observed in conversation: "The weakness of the Society of Friends is that it expects every member to do his duty. But all members don't feel their responsibility." I feel that truth to this day. Over against it, I never forget: God's purpose in the Society of Friends, as in the Apostolic Church, is primarily to promote the divine life and fellowship among all who are born of the Spirit and all who may be led to seek their only Savior from sin, even his only begotten Son.

Surely the elders—"pastors and teachers" all—should be more carefully chosen for each of their three stations in the Form of Government, according to their spiritual gifts and qualifications; and they should be more thoroughly instructed and even spiritually revitalized. These matters may never be neglected. But the more serious consideration just now is the revitalization of the Meetings on Ministry and Oversight themselves. With few exceptions the elders are spiritual men and women, spiritually concerned for the churches and congregations.

On the one hand, the weakness of the meetings on Ministry and Oversight, both as meetings and as individual elders, is not so much due to lack of spirituality as to lack of understanding and of opportunity. They have failed adequately to study the qualifications and duties of elders. They have interpreted their advisory powers to mean without authority, not realizing that advisory powers may be morally and spiritually most authoritative. They often too keenly feel that they are not expected to teach and to lead. They are, therefore, unduly timid and inefficient as individuals and as groups. Christ, the High Priest, and only authorized priest in the Christian system, never assumed a priestly roll or clerical office or attitude. He was the plain peasant-preacher and prophet of Galilee. Neither did his most eminent apostles, Paul, Peter and John, appear other than plain preacher-men. As their Master first announced himself the Son of Man, letting them discover through revelation from the Father that he was "the Son of the Living God," so these sons of men, sealed and sent forth by the Spirit, let their "gifts make room for them." As we shall further see, all

---

*(One should here recognize that Congregationalism is not properly a form of government, but includes various methods of group rule for independent cults, clans and tribes.)

the apostles, having seen the risen Lord Jesus, and been ordained and filled with the Holy Spirit by him, having been also associated with him as principal human founders of the Church and the inspired authors of the new holy Scriptures, simply assumed their official positions as principal preaching presbyters among their "fellow-elders" in all the churches, where they were evangelistic superintendents.

On the other hand, while the Monthly Meeting is rightly constituted the unit of power and authority, by which the Society of Friends is unique in purposing to go all the way with Christ in his spirit of democracy, yet both the Yearly Meeting and the Yearly Meeting on Ministry and Oversight have been so ultra democratic, that they have shorn the meeting on Ministry and Oversight of the administrative, teaching and edifying authority essential to moral and spiritual leadership. Thus their influence is discounted so much that some evidently possest of the gifts of eldership little respect the office.

And thus it is that the whole Society, by all considered the purest of Christian denominations, is too uninformed, inconsistent and illogical successfully to promote its splendid doctrines, principles and polity, which have been considered by many non-Friendly Christian leaders as almost ideal. Consequently many of our splendid preachers and teachers seek more practical associations, denominational, educational, philanthropic and professional. Any informed Friend may observe the large number of Friendly ministers and Christian workers, who turn from Christ's primary call to evangelize and edify to other worthy pursuits. So again Friends have become poor evangelizers and church builders. It was in just these lines we had our greatest success the last forty years of the seventeenth century, and again the last forty years of the nineteenth century.

As already indicated, the misconception of Christ's call to all elders to become Spirit-filled "pastors and teachers" renders our ministers and elders timid and inefficient. Like parents in the home, Friendly Christian elders are ordained of God and authorized by their denominations for administrative, teaching and edifying spiritual "foremen," as Paul sometimes styles them. But "their authority is only advisory," you say. True; they must not assume the executive control of the whole church as the elders do in many Protestant denominations, who call a meeting of the members only once or twice a year to ask their cooperation; nor yet as do the Romanist heads, who alone dictate and direct all. Advisory elders may easiest of all be "imitators of God," and of his apostles, both as typical "ensamples" and practical "examples," showing forbearance, patience, restoring love. Yet they must "be able both to exhort in sound doctrine, and to convict gainsayers." They must be "of good report, without reproach." They should, as the need may be, "reprove, rebuke, exhort, with all longsuffering and teaching, men of God completely furnished unto every good work."

Such preaching, teaching and overseeing elders will not unduly hesitate in their advisory responsibility to exercise spiritual leadership and administrative direction in the churches. They will not weakly yield nor wilfully throw ill-considered, weighty problems of the church to miscellaneous, immature, wise and unwise, young and old, members of the Monthly Meeting, to be doubtfully debated to the disgust of many and the defeat of the truth. Competent Christian parents don't do so in the family, God's oldest church; the elders should not do so in the larger church. All weightier matters should be well considered in the meeting on Ministry and Oversight; then definite propositions should be presented, if need be, to the monthly Business Meetings, as to the school of Christ under charge of his anointed, Spirit-filled elders "as good stewards of the manifold grace of God."

This is the Divine plan for character-building and church-building, as Paul taught Timothy and Titus, his successors as superintendents of both evangelism and of evangelizing and edifying the churches. And it must be remembered that, although they were most eminent apostles of Christ, Paul and Peter considered themselves also "fellow-elders among others, witnesses of the sufferings of Christ, shepherding the flocks of God."

(Concluded next week.)

NEBRASKA YOUNG FRIENDS CONFERENCE

Nebraska Young Friends indicated their interest in a more Christlike way of life by their study of "Christian Life of Young People Today" in a conference held at Nebraska Central College July 17-20 led by older Friends in Nebraska Yearly Meeting.

The conveniences of the kitchen, dining room, and dormitories for the comfort of all who attended the conference was the mark of hospitality extended by the College. Due to the high temperature, most of the classes, discussion groups, and addresses were held on the campus in the shade of friendly trees.

The opening meeting was a general drawing together of all the Friends in a program to which all contributed from their local meetings. Each day was begun with a devotional period which served as an inspiration for the following sessions.

A review and discussion of the book "In His Steps Today" created a great deal of interest among the group, making the young people wonder what it would mean to them to always ask themselves "What would Jesus do?" in meeting their situations. Again, the young people were made to pause a moment and consider their social life after hearing the address "Social Life of Christian Young People Today." In thinking of our social life we must spread our horizon much further than our own small community. Our social life is not Christian if we deny our assistance to those in need of material and spiritual aid.

Bits of interesting parts of the larger youth conference held at Toronto, Canada were given, attempting to reveal to these young Friends the questions in which all youth is seeking to find the truth, questions that are in the minds of all Christian youth. The Friends church of Central City welcomed the conference group on Sunday morning. The closing meeting was held in the College Chapel.

Classes and addresses are very profitable in a conference of this nature but the meeting of friends and of new acquaintances in an exchange of thoughts is perhaps as great a value as can be derived.

RUTH FERGUSON.

STANWOOD-TONGANOXIE CONFERENCE

The annual joint meeting of the Stanwood and Tonganoxie Missionary Societies met Thursday, July 24, at the Stanwood Church (Kansas) in an all-day session. C. L. Nellis, pastor at Tonganoxie, gave the address of the morning to a very appreciative audience. He showed clearly why we should send missionaries out and support them, because it makes a great difference to us whether other countries are Christian or not; that we can't send missionaries to other lands unless we evangelize our people at home. It is necessary that we bring those in our community to Christ; that we keep up the little rural churches as well as the larger ones to maintain the missionary spirit; that we must keep our country Christian or we shall come to greater disaster than the world war brought us.

The afternoon program, put on by the two societies, consisted of two duets, a violin solo, two playlets and a select reading. The playlets brought out the importance and joy of giving to missions.

The playlet put on by the Stanwood Society was "Aunt Betty's Change of Heart," written by Nettie Haworth, one of their members. It was equal to any short playlet we have ever seen in print. If any one would like to secure a short play that creates missionary interest and zeal it would be well to write Miss Haworth at Tonganoxie, Kansas.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LV. August, 1930 Number Eight

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

EDITORIAL COMMENTS

The U. S. Government Will Pay All Necessary Expenses!

THESE words catch our attention. They are set off as a separate paragraph in an illustrated circular published and distributed by the government. Preceding these words is the opening paragraph of the circular: "If you are an ambitious young man, anxious to make a good start in life, plan to spend a part of this summer at one of the Citizen's Military Training Camps. They are conducted throughout the country and you will find one near your home." Then comes the single sentence paragraph giving assurance that the government will pay the expenses, followed by a description of the courses of training in the various branches of military science.

Yes, the government pays the expenses. The Quaker Principal of a public High School who sends us the circular, writes that the government also offers to send speakers to the schools to address the boys on good citizenship, which turns out to be an appeal by an army officer to take this military training. In short, the government solemnly signs a treaty to renounce war and then spends millions of dollars toward implanting the thought of war in the minds of the Nation's youth.

Of course the avowed purpose is very differently expressed. In the pamphlet it reads thus: "To bring up good, healthy young citizens who are able to carry on the nation's work and perpetuate its institutions; who can hold their heads high and take an honored place in the community; who can spread the gospel of a healthy, democratic Americanism by their every day life and dwell in harmony with their fellow-men." Perhaps something of this noble purpose is achieved—we do not wish to be too critical—but it stands to reason that the primary interest of the War Department is not set forth in this glowing statement. Why does it thus evade a frank expression of what it is all about?

Young folks used to play a game called cross questions and crooked answers. It appeals to us often that the government has taken up this old game, for which all of us have to pay. As a nation we say one thing and go ahead practicing something else. We profess to be for peace and reduction of armaments and then throw ourselves into the arms of the military minded. And the government pays the expenses of the men who thwart our pacific purposes. We have not seen this situation better expressed than in the following paragraphs written from London by Harry Earl Woolever, Editor of *The National Methodist Press*, concerning the recent London Conference:

"The naval personnel decidedly exceeded the civilian in the Geneva Conference, which failed. Here in London, although the American delegation includes only one commissioner directly related to the navy, Secretary Adams, nevertheless, in numbers and technical force plus compact and effective drive, the naval advisers of the American delegation are the superiors. Here is a paradox—a conference for the purpose of reducing naval armament is dominated largely by those opposed to reduction of navies and these anti-reductionists were appointed by the very government which seeks reduction!

"The situation is this. The only effective organization of paid advisers sent here by the government is one which, in practice, profession, and tradition is opposed to the government's policy as represented by the administration. The government pays and gives positions of influence to the group most effectively opposing its program while those who favor the program must do so voluntarily and accept the skillfully laid ridicule of the anti-reductionists' cry of 'pacifist.' The real contest is one between the people who pay the bill and want peace, and the big navalists who are paid by the people and want great fighting ships.

The most effective peace efforts are those of voluntary organizations which hold conventions, petition legislators, and create sentiment for world understanding. These have to pay their own expenses, for there is no government fund for them as for the navalists. However, out of the welter of this conference their work is so outstanding that one desires to pay a tribute to these soldiers of peace."

The Art of Putting Ourselves in Other People's Places

BOTH to our pleasure and profit we listened to an address recently given by a talented and finely educated young Chinese gentleman, a graduate of Harvard University. He spoke of the New Nationalism in China which he interpreted as only a sensitive and loyal national could do. Indeed as we listened to him we were impressed anew with the fact of how difficult it is for one people to comprehend the thought and point of view of another people, the two peoples being separated by oceans both literal and figurative. Many times we have had presented to us, and most sympathetically, the situation in that country—the foreign exploitation and the indignities and the Chinese resentment and aspirations, all of which form the background of the nationalist movement in China. As we listened to this young man, however, though he spoke dispassionately, in the best of spirit and humour, we *felt* the Chinese situation and cause a little more understandingly and poignantly.

We cannot even mention the various aspects of the situation as given, but wish to pass on to our readers one striking point made by the speaker. Referring incidentally, and only incidentally, to our Oriental Exclusion Law, he said that perhaps we were influenced in passing it by our wholly inadequate conception, and outright misconception, of Oriental people. To illustrate, he gave his hearers, an eager audience of business and professional men, his own boyhood conception of white people. Explaining how so many of our nationals who found their way to China were people who couldn't get

along with other folks at home and were ugly and domineering, a law unto themselves, he indicated how they abused and mistreated the Chinese upon whom they looked down as inferior dogs. Accordingly, when this little Chinese boy had bad dreams, the horrors that disturbed his sleep were not lions and ferocious animals, but white men. He pictured the Devil as a white man with blue eyes! It had taken years of travel and association among Occidental peoples to change these early conceptions. Our speaker drove home the point that the seeds of war lie in ignorance and misunderstanding and that fundamental to peace between nations are mutual acquaintance and appreciation on the part of their people.

Most important it is, therefore, that the people and life of one country be properly portrayed to peoples of other countries. It will certainly not be foreign in this connection, to speak of the immeasurable harm that is being done the American people through the vile, American-made moving pictures that are shown all over the world, depicting the typical American, man and woman alike, as criminal and lascivious. In every country in which they appear, there is being fixed in the popular mind an impression of this country that cannot be effaced in this generation. Our Government would do well to undertake the task of suppressing these tragic "ambassadors of ill will." Here is one phase of the "National Defense" in which we are deeply interested.

Trend of World Affairs Being Studied

THE world has gone industrial is an announcement being often made; its economic trend is of great importance. The living and working conditions in factories and factory villages are a major point. Such conditions in the United States are anxiously examined, those of other countries earnestly studied. And as Russia is trying a tremendous experiment the following picture of a Russian factory village is of special interest. The letter is quoted verbatim:

"April 26th. Today Vox took us to the factory village of Parloosky Passad. It is two hours by local train from Moscow. . . . We were met at the station by the factory doctor who was our guide through the plant. He had a drochsky drawn by fine Russian horses and they were at our disposal all day free. We first had a good dinner in the cooperative dining room, then went to one of the print mills where they were printing peasant woolen shawls; then to the tubercular sanitarium where all workers are treated free; then to the free dispensary and clinic for adults and children; then to the creche, where the children of working mothers are kept, fed, slept and bathed during the day; then to the public schools; then to the beautiful club house for workers; then back to tea and home by train. I make only a few observations on this most fascinating day.

1. While I have seen better facilities in some American factories I've never felt the sense of ownership and pride on the part of the workers one felt here. They glowed with enthusiasm over this new dignity as well as physical privilege which had come to them.

2. The medical work particularly for children was certainly of a very high order.

3. The education is everywhere connected with life. Girls are taught the things which will make them intelligent communists and workers, the boys are taught how to become good communists and engineers. One of course says at once that this is narrowing and almost predetermining that the children shall stay in the grade of society in which they are born. Yes, says the communist, why shouldn't he and dignify and enoble weaving, instead of trying to get out of labor into a white collar job. For the exceptionally adept learner they do provide wide opportunity to go to the University also.

Reference in the letter was made to the new calendar which was represented as squeezing out the old Saint days and to the five-day week, these meaning, of course, continuity of work and increase of production, but the impression presented was that of good work and happy workers—an industrial ideal.

Two measures enacted by the recent meeting of the League Council waken sympathy in every part of the world. One was for the repatriation of children astray in foreign lands, another for the maintenance to be provided by emigrating parents for the children they have deserted. For the tragedy of many of the children of the war period and of the decade following is comparable only to that of the tragedy of the most destructive of the battlefields—if comparable at all.

France needs workers, Austrian and Hungarian workmen need employment. Arrangements have been made by which an army of 23,000 workers (15,000 of whom are Austrians) will enter France for work principally on road-making and house-building. "The toilers who once were foes," says a press dispatch from Vienna "are to become workers side by side."

GREAT HATE MACHINE IN RECEIVERS' HANDS

An Editorial in the Philadelphia Public Ledger, June 13, 1930

YESTERDAY, after some last-minute conversations by cable between New York and the financial centers of Europe, the first installment of the new German reparation bonds were offered to investors here and abroad. Thus the Young plan for "the liquidation of the World War" went formally into effect. Few people in or out of the financial markets will pause to think of the inner meanings of this incident. Yet on this occasion the starred and beribboned diplomacy of Europe was, as the saying is, taken over by the banks in the fashion that usually applies to every other thoroughly bankrupt institution.

The receivers are the dominant banking groups of the United States and Europe. They have on their hands the colossal and still smoldering ruin of the greatest hate machine ever created out of the mind of man. The first issue of bonds under the Young plan represents an end and a new beginning in world affairs. It is presumed to indicate an end of the war that we have called peace. It represents an admission by the statesmen of the war period that all their hopes, all their violence, all their promises, all their pretensions were visionary and tragically vain.

* * * *

The rulers who armed their nations to the teeth; the politicians who shouted for slaughter and promised triumph; the kings, princes, diplomatists and propagandists who wallowed for four years in blood and fire and said that the Enemy should pay, have shut shop. For almost ten years they have felt their own nations trembling on the verge of further calamity. So at last they called for the bankers and the economists to save them and the peoples they subjected, first, to unimaginable agonies and then to complete economic demoralization.

The Young plan is the direct outcome of a sweeping confession of futility by ruling schools of European politics. From now on all the elaborate machinery of world affairs relating to finance and trade will be out of the hands of politicians. It will be directed by the financiers in control of the new Bank for International Settlements, the institution devised to be the central mechanism of the Young plan.

Thus all Western civilization has come in the cold gray dawn of the morning

after to realize that there was no Enemy capable of paying the cost of the war.

* * * *

The figures computed by the coolly realistic bankers as a basis of the present reparation plan show that civilization was actually making war upon itself in the years from 1914 to 1918. Posterity and the unborn generations in all countries must pay for that inexplicable departure from reason. This is frankly recognized in the plans of the Bank for International Settlements. The hates of Versailles have been scrapped. The Reparations Commission has been scrapped. The German bill has been whittled down to approximately $8,800,000,000. Germany has agreed to pay this staggering sum in annual installments over a period of about thirty-seven years.

To keep Germany from going to pieces under the strain, the Bank for International Settlements has been organized primarily to put all money paid in reparations instantly to work in profitable ways. By this method it is hoped to lessen enormously the burden of that section of the war bill which the German people have to bear. The reparation bonds, which will be issued in succeeding installments as rapidly as investors take them up, are designed to turn all war debts into cash by a familiar financial method and so enable Europe at once to rehabilitate its trade and productive systems.

* * * *

The bankers who organized the Young plan exhibited far more of humanity and wisdom than the statesmen they succeeded. The political groups that have dominated Europe since the Versailles Conference were never willing to admit their own errors and their own cupidity, and so they could not admit that the schemes of reparation and reprisals they formulated against Germany were such as would wreck the German Republic and perhaps plunge the whole Continent of Europe again into chaos. This newest method of paying for the war aims to spread the cost widely into the future. By no other method could Europe have escaped the shadow of fresh calamities. A successful flotation of the German bonds, in view of the sponsors of the Young plan, should hasten an economic revival throughout the world and greatly benefit American industry by at once stimulating the buying power of most of Europe.

Meanwhile, European diplomacy still leans to expanding militarism, and our own Senate is fighting a treaty written to limit naval building.

WHY DO NATIONS FIGHT EACH OTHER?

BY RICHARD K. MORTON

WAR comes to a nation as a result of its inability to adjust properly its relations with one or more other nations. War is always the admission that there is some problem which seems incapable of solution by the means available to the nations concerned. War produces far more problems than it solves. It sometimes changes the course of history, but it never removes any of the fundamental problems of mankind. If wars really settled anything, there would long since have ceased to be any wars.

What are some of the reasons moving nations to fight each other? At such a time as this, we cannot stop to discuss any of them at length, but must be content simply to mention some which seem important and interesting.

The world has, in the first place, a war tradition. History tells us on almost every page that wars were fought. International relations have almost always looked toward wars at frequent intervals. Nations have built up traditional views of suspicion or hatred of certain other nations. There are also traditions which invoke the national honor and sense of pride and power.

Differing moral, social, and political standards have also played their part. Nations have not always understood the principles, laws, and codes under the guidance of which others live. Standards of living, levels of culture, advancement of moral life, etc., vary. More progressive, enlightened, and peaceful nations have sometimes been held back by dangers actually or supposedly coming from nations not to be so described. Barriers of distance, race, mountains, rivers, oceans, etc., have played a great part in making it difficult for one nation to understand another. Radio, improved methods of transportation, and other agencies are removing fast the effects of these geographical and topographical promoters of war.

Revolutions have often become wars. The cause of revolution may be some social force or some international problem. When the common people suddenly grow intolerant of a situation and successfully rise against authorities in power, they may also turn against the powers in another nation. Socialistic agencies have often given organization, direction, and power to these popular movements. If one or more governments are under any form of socialistic control, crises would be sure to arise soon with governments under capitalistic control. I am not arguing here the matter of socialism, but am simply stating that rejection of a people's form of economic or general social procedure may easily lead to some sort of war.

Dr. Elie Halevy, in his Rhodes Memorial Lectures on "The World Crisis of 1914-1918," shows very clearly the importance of revolution and socialism in increasing the likelihood of war. There is, for example, French syndicalism, or the formation of *syndicates* for the protection of trade workers and enabling them to exert pressure on the economic system of their own country and upon the system of other countries also. Herveism is also important, and it means that soldiers turn their guns against the authorities of their own land.

The roots of the recent World War lie deep, and it is indeed hazardous for anyone to set out to explain fully what caused that great catastrophe. Dr. Halevy is probably right when he says that the great source of trouble was to be found in 1914 in Morocco. This is to say that a war-producing force was the rivalry of economic and capitalistic systems, especially as related to colonies. Business interests in most nations are far-flung; they reach out to colonies and remote centers of wealth. Navies are maintained to protect and maintain them, even more than for the protection of the shores of the homelands. Capitalism itself, as Dr. Halevy shows, has often been a great force for peace; for it has not desired to see war destroy excellent markets or cause the suspension of valuable trade relationships. But commercial rivalries and interests undoubtedly have often had some part in bringing on war between certain nations.

Vague feelings of uncertainty also loom large. In Russia, India, the Balkans, and other centers conditions have been uncertain and often ominous for years. These centers of uneasiness affect the affairs of all other nations. At the London Conference of this very year the great obstacle is not some definite disagreement or impossible demand or some awkward details, but a vague feeling of uncertainty. Each nation realizes that today it is bound up closely with a family of nations and therefore it wants to be sure that it is assured real and continuing protection and that its privileges enable it to have security, and a chance for development and progress. A nation

does not take a position until the others do—and so there is none to start a movement. Working with details will always prove difficult and unsatisfactory, I think, until certain general principles are accepted by the nations. There does not seem to be any way of satisfying all nations if one requires in this the harmonization of all details and the granting of all demands. The exact wording of the details of any treaty or agreement would mean little in a crisis if each nation really held differing principles and ideals.

We have surely seen that one of the most prolific breeders of war have been treaties of peace. Almost always they have contained phrases or details which soon have brought on more war. What has been won by the sword has often been lost by the pen. Basing peace on some enemy being beaten or some rival being cleverly manœuvered into accepting certain propositions which will shortly become difficult or impossible or disagreeable for him to maintain is poor policy.

POPULAR EMOTIONALISM

Popular excitement or emotionalism plays its part, too, but it is not a primal cause. Something must first arouse this excitement. It is hardly true that the people in any nation are naturally pugnacious and greedy and hard to get along with. Their impetuousness usually arises from misunderstandings, ignorance of the facts, remoteness from the other people, and the machinations of diplomatists or other authorities. People often remember injustices or hardships suffered from other nations in previous wars. Hatred and a desire for revenge may be cherished even for centuries. Thus in this age we cannot expect to remove in a year or two forces and traditions which go back for many years. Unenlightened nationalism has been the source of much international trouble. Patriotism has been too long termed a narrow and unqualified exaltation of one's homeland as if it were the only nation that need be considered. We need more of the note of patriotic idealism or enlightened nationalism which was the fundamental thought in the poetry of the late Prof. Katharine Lee Bates. Under nationalism we might also mention the overcrowding of people within national bounds, famines and hardships, plagues, and the struggle for existence where there is not enough for all. Often, too, a nation in one era has built up a commercial, economic, social, or political system which it could not maintain in a harder era without preying on the strength or resources of its neighbors.

We may say, in general, that wars are usually caused by social ideals which may not harmonize well with those of other nations; social problems; social movements, such as those of industry, labor, political groups; a general awakening to new needs or desires, or to a sense of injustice or oppression; or a social adjustment, or readjustment. Occasionally, nations governed differently—e.g., democracies and monarchies—get into difficulties by the very reason of their different methods of government. Another form of the social problem comes when people holding allegiance to a given nation are forced to live outside of its boundaries. Trouble is likely to come when political units do not coincide with group units. Too often a victorious nation has attempted to annex a people as well as a territory. Nations, moreover, lack an acceptable equivalent for war, or what they believe it gets them. There is often no outlet for national feelings or desires or purposes.

We may also say with justice that the entire family of nations have failed to understand or interpret the meaning of history. There has been too little thought of the nature and cause of war and too little study of history with a view to finding those elements in human life which promote the development of war.

BUNGLING DIPLOMACY

Our list must also include bungling diplomacy and the autocracy and imperialism of great diplomatic or political leaders. Often a few leaders around a council table have played a game with millions of human lives, not hesitating to send them to suffering and death. It is not true, however, that diplomacy in our own day has not aided the cause of peace. Too much unjust criticism has been levelled at the diplomats of the nations.

A high regard for militarism or the maintenance of great military organizations has often abetted war. These influences are always sources of uneasiness and danger to neighboring nations. A nation may make it perfectly obvious that it could defeat all possible combinations of enemies, but that knowledge may train into generations of people in the other nations a determination to build for the day when that will no longer be the situation. Fear is not a stable basis for peace, and few nations are morally strong enough to be worthy of such an exalted place among the family of nations. Every victor is almost certain to be marked by other nations as one some day to be made the vanquished.

A radical change in governmental control or foreign or domestic policies may also, upon occasion, bring about a revolutionary movement which will later develop into a war. As in militarism, such movements almost always center in some great leader who may place himself at the head of an ambitious movement which imperils the safety of neighboring nations.

Certain other considerations must also be noticed. Nations now live in a world drawn closer together by the wonders of science. But they have not with the same speed or success been drawn together in the theory and practice of government, law, and standards. There are also different rates, among the nations, of social, political, religious, or economic development, and it is therefore difficult for them to get together fully on international matters. Each has its own handicaps, dangers, purposes, and advantages. Each has its own history and traditions.

THE CHERRY FESTIVAL AT HAMBERG

Hard by the walls of Hamberg town,
Four centuries ago,
Procopius his soldiers led
To fight their German foe.
Unsoothed, unmoved, in nature's calm,
The Hussite army lay—
A threatening, deadly human storm,
With Hamberg in its way.

To swift destruction now seemed doomed
The dear old German town;
Before Procopius the Great
The strongest walls went down;
And soon, upon the soft, warm air,
Came sounds of trampling feet.
The Hussites swiftly sprang to arms
Their hated foe to meet.

Ready they stood to meet the charge!
The great gate opened wide
And out there poured, not armed men
But, marching side by side,
The little children of the town,
Whose round eyes met their gaze
With innocence; that courage was
Unlearned in worldly ways.

The men threw all their weapons down
At sight so strange and fair!
They took the children in their arms,
They smoothed their flaxen hair,
They kissed their cheeks and sweet red lips,
They told how, back at home,
They left such little ones as they,
And then they bade them come,

To cherry orchards, close at hand;
And there they stripped the trees
Of branches rich with clustered fruit;
Their little arms with these
They filled, and with kinds words of peace
They sent them back to town;
And all the soldiers marched away
Nor thought of their renown.

And now, each year in cherry time,
In Hamberg we may see
The little children celebrate
This strange, sweet victory.

—From an old copy of *The Friend* (Philadelphia) by request.

For many centuries Western nations have exploited and controlled some Oriental nations. There have been extraterritorial privileges in China and elsewhere, and European nations especially have secured by various means valuable concessions in weakly organized and unprogressive Eastern lands. In the present day the World War has left to them a series of mandates assigned by the Treaty of Versailles. Now both these concessions and mandates are fertile sources of war. We have seen how many times China has protested. We also know what is going on in India and elsewhere, as in Egypt, Syria, and Palestine. The way these matters are now handled is sure to promote war rather than peace. We cannot compel peace. Conditions must be in all nations conducive to it. The political freedom of all peoples capable of maintaining it is vital, as well as the removal from all others of treaties and agreements which can only create crises and ill feeling in the future.

To mention these causes is not to remove them. Nor are these all of the causes. Perhaps they are not even the chief ones. Each is subject to varying interpretations. The main considerations seem to me to be, however, these: to remove all present sources of ill feeling; to assure political freedom and national security to all not through details but through general principles solemnly agreed to; to compare educational, moral and other powers in each nation, as well as regulate their fighting forces; to guarantee as far as possible each nation's future, as well as to get it to agree to certain considerations, and thus prevent a nation from being pledged to a course which in a few years might prove ruinous.

War is perhaps the greatest problem of the nations today. It cannot be solved simply through the manipulation of data available to council tables. The common people in each nation must help. The agreements of the leaders must be validated by the general principles and attitudes maintained by public opinion.

South Boston, Mass.

NATIONALISM AND INTERNATIONAL RELATIONS

BY W. PERRY KISSICK

A GREAT many people have a sentimental attachment to "The Cause of Righteousness" in general, or to some specific phase of it. Far too large a percentage of these, however, lack the knowledge of human society necessary to enable them to work effectively toward bringing the cause they have at heart to successful fruition. It is difficult to appreciate the fact that consecration must be reinforced with applied knowledge if the world is to be saved.

It should be axiomatic today that the problems arising out of the relations between national states are among the most pressing in the whole field of human relations and that their solution demands knowledge as well as consecration on the part of both leaders and masses. But partly because of their seeming remoteness from the average individual, they are precisely the problems to which least attention is paid. It seems to take a war to arouse a deep interest in them, and when that comes the chances of acquiring accurate information or of doing anything more than to palliate the evil are slender indeed. The individual becomes engulfed in oceans of propaganda. The pressure of public opinion is upon him, and realizing too late that he has done nothing in preceding years to prevent the storm which has long been gathering, he follows the herd. It is not so surprising that this was the experience of many people in 1914 and 1917. That it would again be the experience of many if war broke out now in 1930 is indeed a tragedy, for it shows how little we have profited by the past and how soon we forget its bitter lessons.

Doubtless many who would like to do their part toward the elimination of such a state of affairs and make their goodness increasingly effective by pausing in the rush of life to gain a more intimate acquaintance with the field of International Relations, will find it difficult to know where to begin and how to find their way through the maze of material on the subject. It is to facilitate such efforts that this article is written.

Fortunately a few books have appeared which simplify the task. Important among these is Parker T. Moon's "Syllabus on International Relations" (Macmillan, N. Y. 1925. 276 pp. $2.00). The author was a member of the group of experts who accompanied President Wilson to the Paris Peace Conference. He is Editor of the *Political Science Quarterly*, and as Associate Professor of International Relations at Columbia University has done much to systematize and develop the study of this field.

The "Syllabus" has three special values which may be noted. 1. It is a mine of bibliographical information for those who wish to make a study of the subject. 2. It enlarges the scope of the subject matter of International Relations and brings it into a synthesis under one cover. Not only is the usual diplomatic history included, but also prominence is given to the psychological, nationalistic, economic and military realities, the importance of which in explaining the relations between states, is too frequently overlooked. A closing section deals with the problems connected with International Organization. 3. The material is treated in outline form. While this is not a substitute for a narrative account, yet it has advantages, first, for those who lack the time to read more fully; second, for speakers to whom the outlines may be quite suggestive; third, as a basis for review and synthesis of other readings; and fourth, as a guide for the use of discussion groups. There should be nothing perfunctory about the meetings of the adult or senior young people's group which uses this book as a basis for discussion.

MODERN IMPERIALISM

Upon Part III of the "Syllabus" Professor Moon has written a separate volume, "Imperialism and World Politics" (Macmillan, N. Y. 1926. 583 pp. $3.50). A somewhat militant critic has charged the author with being strongly biased against Imperialism, and with giving inconsistent definitions of it. But the writer has yet to find a book which comes to grips more squarely and gives a more searching, realistic, and less sentimental analysis of the causes of Modern Imperialism than does this one by Professor Moon. He has succeeded admirably in doing what he proposes in the Preface: "Throughout the book, it is to be hoped, the reader will see the exporter, the factory-owner, the concession hunter, the missionary, the admiral, peering over the shoulder of the diplomat."

The body of the book gives a sketch of the occupation of the world by Europeans and Americans, including a suggestive chapter on "the United States and the Caribbean." The book ends with a thought-provoking chapter dealing with the profits and loses of Imperialism.

If one were to select the most fertile sources of international discord today, Imperialism and an exaggerated Nationalism would undoubtedly be near the head of the list. Just as Professor Moon's book sheds much light on the first of these, so Carlton J. H. Hayes, "Essays on Nationalism" (Macmillan, N. Y. 1926. 279 pp. $3.00) is a keen, instructive, and often entertaining study of the second.

Mr. Hayes is a well-known and popular Professor of Modern European History at Columbia University, and a writer of note. The Essays are the result of an extended research by the author, carried on in connection with his lectures and seminar at Columbia, as well as abroad.

Beginning with an analysis of the nature of Nationalism and a sketch of its origin and growth, there follows a discussion of its place in present-day life. For example, a chapter is devoted to detailing the methods used in spreading Nationalistic propaganda, and another to describing the influence of Nationalism on Education. One can hardly escape the conclusion that the Religion of Jesus has a rival of no mean proportions after reading the chapter on "Nationalism as a Religion."

From the whole book comes a more complete insight into a modern force which may be very valuable if kept within reasonable bounds, but which otherwise may have a devastating effect upon mankind. A vivacious and entertaining literary style makes the volume very readable. It contains considerable historical data, much of which has to do with the post-war world.

Professor Hayes has recently published a volume which supplements and illustrates his Essays admirably, entitled "France: A Nation of Patriots" (Columbia University Press, 1930). As Vol. V of a series devoted to Social and Economic Studies of Post-War France, it has been prepared under the auspices of the Columbia University Council for Research in the Social Sciences. It gives a detailed, vivid, intimate description which is unique, of how the French government, educational system, army and navy, churches, press, radio, cinema, national societies, symbols and ceremonies all work together purposefully to create and foster French national spirit. Appendices give digests of typical textbooks used in French schools, a guide to teacher societies, periodicals, and newspapers.

ON INTERNATIONAL RELATIONS

Dr. R. L. Buell, formerly of Harvard University, and now Research Director of the Foreign Policy Association, has done a valuable service in bringing out a revised edition of his "International Relations" (Henry Holt & Co., N. Y. 1929. 838 pp. $4.00), which first appeared in 1925. It is a well written manual or sketch of the entire field. This together with a well-selected and up-to-the-minute bibliography makes it admirably suited to the needs of the person who wishes to be oriented in the subject and to have the way pointed to additional material. Dr. Buell divides the subject of International Relations into three main parts as follows:

1. Problems of Nationalism and Internationalism. Here a number of pressing questions are treated—the problems arising from the Doctrine of Self-determination; the conflict of color and the prospects of an inter-racial war, together with a scientific discussion of the Nordic supremacy idea, the doctrine of those who desire national economic self-sufficiency is set over against the facts of economic inter-dependence; the organization and work of the International Labor Office; the Minority difficulty, with possible solutions; and the drug and liquor traffic, with other international social evils.

2. Part II on "Problems of Imperialism" overlaps somewhat with Professor Moon's book, although it is more analytical and less an historical narrative. It explains clearly the causes of Imperialism; discusses the policy of trusteeship of backward peoples as compared with the old policy of exploitation for purely selfish purposes; describes the role of foreign capital in backward countries, including that of American capital in the Caribbean region; refers to proposed solutions for the evils which accompany Imperialism, such as international financial control, and the "Open Door." The section concludes with an analysis of the various forms of indirect control of backward peoples, such as spheres of influence, protectorates, and extraterritoriality.

3. Part III deals with "The Settlement of International Disputes." A discussion of such by-products of the war system as alliances, armaments, reparations, and war debts, and of the problems connected with disarmament is followed by a description of the machinery which has or is being devised to make war impossible. The question of sanctions *versus* compulsory arbitration is presented. The World Court, the treaty for the Outlawry of War, and the International Conference are discussed and evaluated as methods for the peaceful settlement of international disputes. The book concludes with an analysis of the League of Nations, and a discussion of how international policies of governments and peoples may be controlled. Of the four books thus far mentioned, that of Dr. Buell is the most comprehensive, except the "Syllabus," which, as already stated, is an outline rather than a narrative account.

ELIMINATION OF FRICTION

The limited purpose of this article, as well as the consideration of space will permit the mention of only one more title. "Present Day Causes of International Friction and Their Elimination" in the "Annals of the American Academy of Political and Social Science," Vol. CXLIV, No. 233, (July, 1929) contains the addresses delivered at the Thirty-third Annual Meeting of the Academy. They discuss six outstanding problems which now concern American Foreign policy: 1. War debts, reparations and the liquidation of war controls. 2. The freedom of the seas and the future of Anglo-American relations. 3. Making the Kellogg Pact effective. 4. The tariff policy of the United States as affecting our relations with Europe, Latin America, and Canada. 5. The protection of lives and property of foreigners resident in disturbed communities, especially in Latin America and the Far East. 6. The significance of growing world armaments.

In the relatively brief space of 150 pages, these subjects are treated with such variety of viewpoint as might be expected from thirty-five different authors composed in part of members of congress, college professors, bank presidents, a rear-admiral, a socialist-pacifist, a Paris newspaper man, and the Cuban and Chinese ambassadors to the United States. Some of the articles are of rather local and temporary interest, but a considerable number have a value beyond the immediate present. Something of the historic Quaker point of view is taken by a part of the writers, while several wander rather far afield from anything which George Fox, at least, would have considered likely to eliminate war. To the present writer, however, the latter articles are not to be avoided but should be faced squarely. It is both monotonous and stultifying to read only those things with which one is in perfect agreement. Reading should stimulate creative thought rather than lead to acquiescence, and creative thought flourishes in the presence of a variety of opinions. This volume of the Annals should be available in any library with a modest periodical list, or from the American Academy of Political and Social Science, Philadelphia, ($2.00).

The influence and effectiveness of the church at large might be enhanced tremendously if the average, busy member, as well as an increasingly large percentage of its leaders became intelligent about these questions which will more and more dominate the life and welfare of mankind. The purpose of this article is not to supply a knowledge of the problems involved, but to suggest a few specific places where such knowledge can be obtained in convenient, compact form. If the reader is now prepared to spend a little money, as well as slightly more than Dr. Eliot's proverbial "fifteen minutes a day," its purpose will be on the way to fulfillment.

Earlham College, Richmond, Ind.

Be true to yourself and the nobler impulses and yearnings of your heart by always speaking the truth, acting the truth, and living the truth.

Our Peace Forum

Letters of Comment and Discussion from Our Readers. Brief and Constructive Contributions Invited.

OVERMUCH LAUDATION

Editors THE MESSENGER OF PEACE:

The article by our esteemed Friend, Wilbur K. Thomas, published in your June issue concerning Mahatma Gandhi, cannot, I am confident, represent the opinion of the great thinkers of the Christian Church of today.

Doubtless the self-abnegation and self-imposed martyrdom of the Indian philosopher has made a great appeal to his fellow-countrymen and to millions of sympathizers elsewhere. That he is greatly influenced by the ethics of the Gospel is evident, but it ought to be clear to all who know anything of his life story and his views that he does not profess to be a Christian and that his views are not Christian theology.

Because he stands for pacificism, and is willing to suffer for the sake of others, he deserves the compassionate interest of all Friends, but surely Wilbur K. Thomas should have refrained from the use of such laudation as that Gandhi is "perhaps the greatest man since Jesus."

Friends have lately sponsored the activities of Tagore. We had better be careful. There is much that is distinct concerning Christianity. It is far more than ethics and more than philosophy; there are elements in the Christian faith more cardinal than pacificism.

Gandhism is not Christianity. The Christ has no concern with politics. When asked if it were right to render tribute to Caesar he said that Caesar might have the coinage if he claimed it, Christ was not interested in coinage or taxes or political systems. The terrible economic system of human slavery prevailed in Christ's day. He did not denounce it. He opposed no political economic system, and that is exactly what Gandhi is doing. Jesus went about doing good. Can Wilbur Thomas imagine that Gandhi is doing good by his preachments?

Jesus did not encourage his followers to overthrow governments. The great Christian leaders have always been clear about this. Paul had no illusions on this score.

The issues involved in the overthrow of British influence in India are so complex, the population of India so diversified, illiteracy so common, loathsome heathenism so entrenched, women so degraded, poverty so widespread, that the whole situation might warn an outsider from meddling with the matter. The British Government has pledged itself to grant India Dominion status as soon as circumstances warrant. Gandhi refused to cooperate with the Simon Commission. Does our Friend regard that as "a Christian element in Gandhi's philosophy?"

When our Friend writes: "The guiding principles in the great movement in India are closely akin to those enunciated by Jesus. One may well ask if there is any difference," I for one must strongly dissent. I fear that Gandhi has greatly retarded the development of India, and will bring suffering, loss and death to many of his countrymen.

FRANCIS C. ANSCOMBE.

Salem College,
Winston Salem, N. C.

A QUESTION OF METHOD

Editor THE MESSENGER OF PEACE:

Through the kindness of the Editor I am privileged to read and reply to the comments on my article on Gandhi by my dear friend, Francis C. Anscombe. His comments in opposition are worth far more than the indifference of thousands who let others think for them. They represent a challenge to deeper thinking.

Anything that I may add to what I said in my previous article is meant to be only an effort to dig deeper into what appears to be the greatest movement of our times. I am quite aware that Mr. Gandhi is not a Christian. When questioned it is said that he replied, "I love your Jesus, but have no use for your Christianity." One of the reasons why I am so drawn to Mr. Gandhi is because he dares to make this distinction.

The Christian and political and social responsibility is as great a question as it was 2,000 years ago. All the evidence of what Jesus did or said is available to all who read. It is true that Jesus did not encourage his followers to overthrow governments, refuse to pay taxes or oppose the economic system; but what are the implications of his gospel?

Both Mr. Anscombe and myself are agreed that Christians should be interested in prison reform, abolition of war, a better distribution of wealth, etc. Where should we stop? Frankly, as a professing Christian I am deeply interested in these, and child labor, equal suffrage, race relationship, the tariff and questions that effect national and international life. Jesus did not attempt to limit one's participation in such movements, but he did lay down certain great principles which, if followed, will lead one to lose his life in such service for his sake.

Should we not expect that the natural result of living the Christian life will lead to the overthrowing of governments, the development of quite a new type of business methods, a changed attitude toward other races and other nations? What is the use of trying to be a Christian unless one looks toward revolutionizing the inward and the outward life? If one expects the kingdom of heaven to come to earth one must grant that such changes will take place as will make the present business and social life seem heathenish. Why make so much fuss and trouble about living a Christian life, if we are already nearly perfect?

I believe that Jesus meant for men and women to come to the place where they were so in love with right thinking and right living that they would gladly turn from the evil and accept the good. There are still many who feel that goodness can come into the world only as God forces his will upon mankind. Are men so depraved that they can become good only through compulsion?

Gandhi evidently had inside information about the attitude of the members of the Simon Commission. Is their attitude any different from that of the counsellors of Rehoboam?

If one grants that changes must be made in the world the question is, What is the most effective method? Christian nations have used gunpowder, poison gas, liquid fire, the spirit of hatred, with good effect and to the destruction of millions of lives. Jesus, and in a much less effective way Tolstoi, Gandhi, and a few other great leaders have advocated the method of non-resistance. What is truth? Who is a Christian? What is the most effective way to bring about changes in the social and political life? In spite of governments, laws, traditions, I still choose to accept the Jesus way.

WILBUR K. THOMAS.

PARADE VERSUS CRISIS

(The letter from which these extracts are taken was sent by a student in State College, Pennsylvania. It speaks for itself.)

This is my day for Research. I have been sitting at my desk trying to concentrate on the writing of a thesis. There have been many interruptions. The one which has broken through my wall of concentration more than any other has been the almost steady beat of the feet of R. O. T. C. students. They have been marching, marching back and forth almost constantly since 8:30 this morning. Monday is drill day. During some one-hour period during the day each of the 1,500 or more students required to take the training must fall in line with gun on shoulder and learn how to "Goose Step," learn how to make a good appearance before the Co-eds and professors who smile with pride as they watch them pass, learn how to make the world "Safe for Democracy," learn how to end war. They are taught how to march, how to shoot, how to clean their guns, how to obey the slightest command of their superior officers.

Will they be taught, I wonder, how to crawl back to the trench through barbed wire and mud with their bellies shot open or with both arms gone? Will they be taught how to keep on living when clouds of green, poisonous gas roll over them, and no masks are available? Will they be taught how to keep from going mad when they lie trapped in a dugout for two days and nights without food or water, while shells burst almost constantly and machine gun bullets whistle overhead? Will they be taught how to plunge a bayonet through the ribs of a blue-eyed brother, who happens to live in another section of the country, and yet feel no remorse? Will they be taught how to come back, after arbitration has been made around a conference table, and utter the same meaningless platitudes in church regarding brotherly love and divine communion, the power and place of the church in the community? Many of the boys taking the advanced R. O. T. C. are church workers and Y. M. C. A. officers.

I am afraid the answer is No. Such questions are left to the individual to answer for himself when the crisis comes. He must learn for himself. Such points of instruction are omitted from the student training course. They detract too much from the mock glory and tawdy display of the course.

Now the Honorary Colonels are marching by. They are marching on the sidewalks accompanied by advanced R. O. T. C. students with shiny boots and spurs and glistening sabers. The girls are slightly embarrassed. They carry their little caps in their hands to avoid attracting too much attention. It is a custom just introduced here. Three girls were recently selected to fill the positions of Honorary Colonels. It is hoped that they will help popularize the training. They are given attractive capes and overseas caps to wear. They need only report on parade days. Next year the boys will be furnished with more attractive uniforms similar in style to those worn at West Point. This, too, is intended to make the course less irksome and distasteful to the students.

Quite a bit of the research work done here has to do with X-rays. Everyone is aware of the importance today of X-rays, especially to surgery. Yet we are hampered by the lack of funds. Most of the schools of the country are suffering from a lack of funds. Money to carry on Research in many institutions must be taken from laboratory fees paid in by the students. That is the reason you so often hear the expression, "Bootleg Research." If we could only have a small part of the money spent each year in keeping up R. O. T. C. units there would need be no "Bootleg Research."

What is being done about the question of making R. O. T. C. at Penn State optional? It seems to me as if now is a good time to act. I believe that if a goodly number of citizens of the state should write to Colonel Shields expressing their feelings concerning the matter something might be done at the meeting of the Board of Trustees. If anything interesting is under way and if there is anything I can do I hope you will let me know.

THE ONLY HOPE OF PEACE

When a young mother looks at her small son, she says: "I hope you will grow up to be a great and good man. I shall do all I can to prepare you, and make every necessary sacrifice to give you a fair chance. I hope and pray there will be no war to maim or kill you."

That is the universal prayer of motherhood, but it is a vain petition and vain it will remain until youth is taught to abominate war.

Those who know the sordid truth do not make war a second time, but they permit and encourage a false report of their experience and thus trick the coming generation into equal crime and folly.

In every land the school boy learns to believe his own country wholly right in every conflict.

He learns that war thus waged against an enemy of his country is a noble and romantic business—that all who share in it are heroes.

He is mentally trained for war.

His schooling tricks him, blinds him to the truth, and prepares him to be an eager victim.

Those who would save him must tell him the truth about war, for the truth makes men free.

If the authorities in every land refuse to provide truthful histories, let every mother paste in the front of her son's textbook a clipping such as this:

"War slaughters young men to settle the quarrels of old men.

"Ambitious and selfish politicians lose their heads in the heat of argument and make threats of violence, knowing their own skin will be safe if the conflict follows.

"When they declare war, they send other men out to fight one another.

"Young men are forced to quit their work or play and kill other young men they do not know or even dislike.

"They are, of grim necessity, now taught discipline—which means they are bullied by 'superiors' and taught to obey without question as menials do.

"They endure hunger and cold; they are gnawed by vermin; they trample on torn and scattered bodies too long unburied; they suffer hardship and disease.

"The war enriches older or slicker men who remain safely at home, but it achieves no other purpose.

"The 'enemies' aren't wicked monsters, but other young men, similarly fooled and exploited, who might be friends if they were not forced to obey the scheming politicians."

That is the only hope of peace.

The truth will make boys hate and dread warfare as the veteran on crutches now hates and dreads it.

ROBERT QUILLEN.

The Messenger of Peace
Published by the Peace Association of Friends in America

Editors
Wilbur K. Thomas — Paul H. Douglas
Frederick J. Libby — Walter C. Woodward

Contributing Editors
Marjorie Hill Allee — Bertram Pickard
Anna L. Curtis — Alexander C. Purdy
Paul Jones — E. Merrill Root
Thomas R. Kelly — Elbert Russell
Gilbert L. MacMaster — James T. Shotwell

Subscription
Fifty Cents Per Annum, Postage Free

A FRIENDS CENTER IN INDIA

Harry Silcock and Cuthbert Wigham, members of the Quaker Delegation to China, have studied carefully the Friends work now being done in India, and its possibilities for the future. They believe that all this service would be greatly helped by the formation of a Friends Center in India, with the following functions:

1. A library and depot for lending and sale of Quaker books and pamphlets.
2. A publishing office for Quaker literature in both English and the vernaculars, and the weekly paper, *The Guardian*.
3. An Indian Woodbrooke or Pendle Hill, with lecture courses on the Bible, Quaker interpretation of life, Indian religions, etc.
4. A Hostel or "ashram" for visitors of all nations, and those attending the lectures.
5. A Center for practical service in the surrounding villages—health, education, agriculture.
6. Headquarters for a Secretary, who would try to serve, and draw together all Friends in India.

They suggest Hoshangabad as the site of such a center, this place being located about twelve miles from Itarsi, a great railway junction.

"Such a center," says Harry Silcock, "can do most, perhaps, in the way of racial reconciliation. Whatever the immediate political outcome, I think such work is vital. Also the general attitude to life taken by Friends is important. It is not our patent, but we do have special responsibilities because we are a small coherent society that tries to organize its whole life on these lines. On the relation of men and women we have perhaps a special responsibility."

The Aftermath

By ALBERT H. VOTAW

A FEW weeks ago there were published in THE AMERICAN FRIEND some eminiscences of a remarkable evenng eeting held at Richmond, Indiana, durg the sessions of the Yearly Meeting f 1860. Meanwhile some communicaons have been received confirming for ie most part the recollections of the riter. One correspondent suggested iat the apathy and lifelessness, menoned as prevalent in the Society at that me may have been a bit overestimated. [y fair critic was then a member of the cal meeting at Richmond, in which eeting there was probably more life an in many other meetings. Richmond as the seat of the Yearly Meeting, and ie resident members were brought into ose contact with the vital concerns of ie entire body. They had a special oportunity to associate with favored minters from other Yearly Meetings. At l times there were several recommended inisters in residence. As a rule they ere more highly educated and cultiated than the members of the country eetings. Outside of Cincinnati and ichmond, the meetings were scattered out in the countryside, almost entirely mposed of farmer folk. These meetgs were from two to four miles apart almost every direction from Richmond, om which city easily twenty meetings uld be reached with horse and carriage n a First-day morning. With an auto this modern age, it is safe to say one undred meetings could be reached.

But it was a voluntary committee, mposed almost wholly of city memers, which proposed and urged the apointment of the special meeting of 1860. owever, if any of the readers of this rticle have formed their opinions of the haracter and caliber of the Quaker armers of the West from a perusal of hat very interesting volume, entitled In My Youth," let me disabuse their inds of such impression at once. It is rue that the counterpart of every charcter portrayed in that romance may, ven at this late date, be recalled by the der Friends. But in every community Friends in the West, there were men nd women of innate sagacity, of strong ative ability, of acute discernment; and ey became the leaders not only in their eetings but in all concerted measures iming at the public welfare. Recalling ie long rows of worthies occupying the pper benches at the time of Yearly eeting, I am safe in stating that a ery large majority of the ministers and ders were from the country meetings. heir ministry was sound and impresve. In the business matters which came before the meeting, their judgment was founded on basic principles, their speech was precise if not elegant, their dignity was unsurpassed. A few names occur to me as I envisage the prominent men of 1860. Elijah Coffin, George Carter, Joseph Cox, Daniel Williams, Thomas Arnett, Francis W. Thomas, Enos G. Pray, Joseph Dickinson, Luke Thomas, Ephraim Morgan, Achilles Pugh, Daniel Hill, Murray Shipley, Levi Coffin, Ezra Bailey. There were many others doubtless equally worthy of mention. At least nine of those named were "dirt farmers" at that time. Others had known of farm activities when they were younger. They knew what it meant to develop prosperous farms from the tangle of an unbroken forest. Some preliminary work having been accomplished, at an early date they began to establish schools and soon almost every Monthly Meeting had its private school, years before the Public School System was inaugurated.

Their descendants have become famous and honored in pretty nearly every field of human endeavor. The father or grandfather of at least four-fifths of the College Presidents of Quakerdom was a tiller of the soil, and most of them pioneers in those strenuous efforts. It is questionable whether the trades and professions will produce men of stronger intellectual powers, men of more stalwart integrity, men more devoted to the service of humanity than are the direct descendants of the Western farmers.

In the previous article I intended to give the impression that the time seemed ripe for an upspringing of spiritual life among the members. The Pentecostal outpouring of the Spirit in 1860 was the first strong manifestation of the influences which were at work to bring about a revival of personal religion among the masses of the members.

Possibly the country meeting of my childhood was typical of the majority of the meetings in that era of Quakerism in the West. Four miles north of Richmond, it was established as a Monthly Meeting, a very few years after the neighboring acres had been open for settlement. The house was a frame structure, standing in the forest since most of the farms had but a limited area ready for cultivation.

The meeting was named Chester, since a number of the settlers were from Chester County, Pennsylvania. Note the following surnames: Jefferis, Strawbridge, Grier, Way, Martin, Starbuck, Williamson, Branson, and possibly Arment, Ogborn and Stubbs. There were Carolina families as Weesner, Kendall, Mendenhall, Clark, Pickett, Addington, Hiatt. (Nearly all the meetings in Western Ohio and in Indiana were settled by Friends from North and South Carolina who were fleeing from the blight of slavery.) The Hamptons came from New Jersey via Virginia and Ohio. The Votaws came from Bucks County, Pennsylvania, via Virginia and Ohio. The community, however, was known as the Chester neighborhood. Besides the Chester Monthly Meeting, there was a Chester village, Chester Post Office, Chester creek, Chester pike.

They were faithful in attendance at meetings. They would no more have missed attending the meetings on the Fourth-day of the week than they would have absented themselves from their own wedding! Aunt Jane used to tell us that she and her husband, David Hampton, on the Fourth-day of the week, no difference how pressing were the duties, would walk with bare feet through the forest to meeting a mile and a half away. Uncle David died some thirty years later but left a handsome farm of one hundred acres or more to each of his eight children. This is by no means a solitary example of what was accomplished by the thrifty farmers in the early days of the nineteenth century.

Practically all the lands in that neighborhood were held by Friends. On our ride of two miles to meeting, every inch of the land was owned and tilled by Quakers. The same could be said with little exception of our ride of three miles in another direction to New Garden Quarterly Meeting.

The heads of the meeting, as I may have gleaned from home conversation, from 1820 to 1860 were John Addington, Sr., Daniel Votaw, Paul Swain, Mikel Weesner. The first minister to be recommended was Joshua Jefferis, having been recorded about 1860. For forty years there was no resident minister, no preaching except from visiting Friends. Of the 104 meetings held during any single year, it may be safe to say that ninety of them were held with no vocal utterance, except the crying of unhappy or ailing babies. The elders saw that full time was given for the devotions, say, from seventy-five to ninety minutes. For some months in one year of the 40's, so I have been told, Jeremiah Hubbard, a tall, lank preacher of no mean ability, was the school teacher, and the hungry boys asserted that this minister would sit for an hour apparently under deep exercise, and then would rise and preach for another hour.

When Uncle Daniel Williams, a minister from a neighboring meeting, came and preached, all the girls and women would weep. Peeping over the partition, I could see the rows of women Friends all with handkerchiefs to their eyes.

There was a magnetism about his ministry which it would be difficult to describe. He spoke rapidly with great unction and power, and punctuated all his clauses with an "u-h." He had a loud gutteral voice, not lacking a sort of ecstatic melody. In his career as a minister, he traveled extensively, making the English tour in 1857. He came in early days from North Carolina to Plymouth Meeting, Pennsylvania, and in 1831 came to Indiana, having already been recorded as a minister in Philadelphia Yearly Meeting.

For more than thirty years Chester Meeting was well attended, but by 1860 there was some declension. Many had been disowned, usually for marrying a non-Friend. From 1820 to 1850 there may have been from 100 to 150 members present on the First-day of the week. A few faithful ones came to worship. Some attended from a sense of duty or from habit. Many appreciated the social opportunities before and after the devotional period. As a lad from six to twelve my testimony will not be of value, in approving the holding of a meeting conducted entirely on a "basis of silence." The young men took advantage of the occasion in displaying their artistic skill in carving names, initials, caricatures and worse on the bare wooden backs of the benches. Many both older and younger slept or nodded during the hour of assembling.

The reverent attitude of the soul toward Heavenly Father constitutes the true basis of worship, and when it is known that a group thus gathered is in a reverent frame of mind, then silence may conduce to a worshipful attitude of mind. No worship can be purer than when a company with one accord and in one place meets for quiet communion with Heavenly Father. But the meeting was dying with atrophy and formal quietism. The spiritual life was decadent. Strict construction of the disciplinary regulations had a deadening effect. In the early 60's, one of the members attended the wedding of his daughter at his own home at which either a Justice of the Peace or a clergyman officiated. My father was an overseer, but he could not conscientiously report the case to the Monthly Meeting. New overseers were appointed who presented a formal complaint and the member, not convinced that he had done wickedly, was promptly disowned.

About this time it was apparent that there were evidences of growth in spiritual matters. Chester Meeting conducted a First-day school which was attended by most of the younger members. There was one acknowledged minister. There were many silent meetings, but there was the possibility of some vocal communication. In those days nearly all ministers adopted some tone or peculiarity of speech when they spoke in the meeting for worship. Joshua Jefferis was no exception to this custom, although his style of delivery was less abnormal than many others. There was a quaver in his voice, often surcharged with emotion. Like Jeremiah of old, he was a weeping prophet. In his younger days he had written verses of some merit, and his communications were often figurative, based on the inspired passages of the Psalms and the Hebrew Prophets. At this date, I fancy I can hear him crooning, "Sharp arrows of the mighty with coals of juniper." Another passage was sometimes repeated, "The mountains skipped like rams, and the little hills like lambs." There was some rhythm in this, but my boyish soul had not the slightest idea of the meaning to be conveyed, unless the reference was to some cataclysmal episode of nature. Perhaps, I should apologize for reviving these memories of a callow youth. Joshua was a kindly old man, exceedingly interesting in conversation, above par in general intelligence.

Many of the members of the Monthly Meeting had attended the Youth's Meeting of 1860 of which an account was given in a former article. Doubtless this meeting had a profound effect on many Friends, though I have not learned that any of the members of our meeting participated at the Pentecostal outpouring. Within a year or two several members occasionally testified openly in the meeting. When mother was unable to go to meeting, father might say on his return, "Guess who preached today." Except prayer, any vocal offering in that day was termed "preaching." The spiritual leaven was at work among the members, if we may accept a greate willingness to testify or confess openl as evidence of such an awakening.

About that time it ceased to be consid ered as a disloyal act to attend the relig ious service of other denomination Union Meetings were held, usually in th Methodist chapels. At these meeting stimulated by the fervent exhortations o the Methodist ministers, several Friend were induced to make a definite profes sion of allegiance to Jesus Christ, or i other words they "experienced conver sion." It was some years later whe such meetings began to be held i Friends Meetinghouses. A few who ha previously been disowned, having at tained newness of life in the Union Meet ings, were restored to membership. On man who had been disowned and had be come addicted to the drink habit, re pented sincerely of his folly and becam in time an esteemed minister of th gospel. No longer was the principa business of the meeting taken up wit considering charges brought against th members by the overseers, but there wer being "added to the church . . . thos who were being saved."

In a few years an occasional hymn wa sung or attempted, by some one who ha been attending the Union Meetings. A first such practice did not meet with en couragement. As a boy, I was decidedl opposed to singing in the meetings fo worship, but I should confess that m disapproval arose from the fact that i was so poorly done. If the speakers fel that it was required of them to recite a poem, why could they not repeat it with out discord and unsavory ululation

It has been stated that singing bega in the First-day schools, thus paving th way for the practice of singing in th meetings for worship. Not so at Ches ter and many other meetings. There wa singing in the meetings of a sporadi character quite a while before the intro duction of hymn books in the Scriptur schools.

It is true that there was more life i the meetings. A silent meeting was a rare occurrence. Many of the Friends both older and younger, were roused a it were from slumber, from mere for mality, from a dearth of spirituality, t a newness of life which was far from a experience based entirely upon emotion It is also true that there were some ex cesses of hysterical excitement aug mented by over-zealous leaders bot among the Friends and other denom nations. But there was need of an awak ening. To a large number of Friend the religious life became a blessed re ality. Was this a revolution?

There were further developments i regard to which another chapter may b written.

Lansdowne, Pa.

DIFFERENTIA

Some people know God,
Some only know about Him;
Some people trust God,
Some people doubt Him.

A few people taunt God
Because of what they are;
Many people want God
But sense Him from afar.

Some people hear God
Because their faith is sure;
Some people see God
Because their hearts are pure.

Some who do not know God
Are very nice people
Who think the *Church* a stone-house
With a tall steeple.

Some keep heart to heart with God
And would not live without Him;
Some people know God—
Some only know about Him.

HARRIET OLDS HENDERSON.
Washington, D. C.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WHAT WE SEE IN MOSCOW

Editor THE AMERICAN FRIEND:

It is said that the eyes of the world are on Russia; but whether this be true or not my good wife and I realize that in America there are some good hearts thinking of us and wondering what we see and think.

Since arriving in Moscow nearly three months ago Margaret and I have probably packed more experience into our time than in any other similar length of time in our lives. There seems to be an inexhaustible list of places to see such as art museums and ancient buildings and beautiful parks, all of which are well outlined in the Guide Book to the Soviet Union, issued by the Society for Cultural Relations with the Soviet Union with Foreign Countries and published by the International Publishing Company, New York City. We have visited the Kremlin where we saw the Tsar Bell and the Central Museum of Decorative Art; and several interesting churches where we saw twelfth century decorative paintings in the process of being restored by the removal of the subsequent layers of paint which have been painted over the originals. We have seen many historical places and have leisurely enjoyed art collections of many kinds and have heard some of the best Russian operas at the Great Academic Theatre; and yet it seems as though we would scarcely be able to see all that we would wish during the coming summer and winter.

We see a city generously interspersed with wide streets, boulevards and parks and architecture which is finished chiefly in plaster and paint. At present the paint is lacking and the streets and sidewalks are in need of repair; and, by our standards, the city seems "run down at the heel." But the general impression is very artistic. Street cars everywhere are plentiful though small; about as many I think as can be sufficiently run on the tracks; and they are usually filled to overflowing. Fortunately for the pedestrians automobiles are comparatively scarce.

Moscow is very thickly populated. On the down town streets and all other shopping streets there are multitudes of people seven days in the week; the stores are always open, that is, every day. The sidewalks, admittedly narrow, are overflowing everywhere. Several times each day the streets and sidewalks are sprinkled to lay the dust which rises from between the cobblestones and at such times the sprinkler man turns his hose on "the just and on the unjust," treating all alike, and people are literally washed off into the streets; and like flies around a jug of molasses after the hand has passed over they quickly return and fill the gap. As in the street sprinkling so in the shopping there is a condition which we sometimes term the "sellers market." There are several large enclosed wards used as open markets where people come to buy foods and new and second-hand goods of all kinds sold by independent merchants and individuals. At these places there are many acres of human beings elbowing each other for a chance to see or buy or merely for the purpose of advancing a few steps farther. (It was at one of these places that we ture should, constitutionally and naturally, be similarly under the care of and conducted by the Yearly Meeting on Ministry and Oversight through needful committees and boards, who should report to the meeting appointing them.

At the First Church Council, 50 A. D., the apostles and elders adopted the course here recommended with a far weightier since the American "more perfect Union was formed" in 1789, when it was realized that the Federation of States was unsatisfactory and never could be secure.

In 1902, twelve of the fourteen American Orthodox Societies of Friends established a federation known as the Five Years Meeting of Friends. It was a long step forward to meet the demands of a growing denomination. If they could and would have formed a Union, the Yearly Meetings would have sent to the central organization lawful representatives instead of advisory delegates as now. A central American Meeting on Ministry and Oversight would doubtless have been consistently established with National administrative authority in spiritual matters, "discipling all the nations and teaching them."

In the absence of real union and of organized spiritual leadership, the departments of church work were loosely associated and lamely directed until 1912, when, from sheer necessity, an anomalous Executive Committee was appointed to carry them on more efficiently for the Federation which possest neither legislative nor executive powers. Having a sort of episcopal supervision without constitutional authority, misunderstandings with the Yearly Meetings have been unavoidable. The Yearly Meetings, on the other hand, having surrendered their independent legislative powers, which, unfortunately, the Five Years Meeting has never acquired, have unwisely imitated the Five Years Meeting by appointing anomalous executive committees or councils. These, in turn, with other committees, have gradually assumed the administrative powers without the spiritual functions which should always have been exercised by the Yearly Meetings on Ministry and Oversight, in trying to prove itself correct in every detail of doctrine and form instead of trying to know and correct the major human mistakes of the day then it would become quite inadequate as an intermediary to convey God's will to men even as it has failed in Russia. It would be like the little boy with a nice shiny new pocket knife unable to get a hold of the stick to be whittled. If we are inclined to be over-critical of the Russian experiment I think it worth while to reserve judgment.

But perhaps it is more difficult for us to reserve judgment where it touches our own religion. In Russia many individuals and groups of people openly discourage and work against religion; and this applies particularly to the Christian religion. Although there are many anti-religious posters and a museum devoted to the showing of anti-religious propaganda I have no knowledge whatever as to whether the government takes any active part or whether it is all carried on by individuals and civil organizations. But it is evident that there are some good reasons why such a condition has come about.

Some of the posters show Christ sitting upon a cannon. This is evidently done to show that leaders of religion have set Christ up as approving war. Other posters show a priest with a cross in one hand and a revolver in the other. This also is intended to show the hypocrisy of the church. And then there are ideas prevalent here that religion and science do not go together. The children seem to be taught that if one were religious he could not be scientific; or if he were scientific he could not be religious. I think it would be putting it clearly and fairly to say that in the United States the so-called extreme "fundamentalist" agrees with the anti-religious people here as to the incomparibility of religion and science, but there they take the religious side as opposed to the scientific. Those who believe that true religion and true science go hand in hand find many things required of them which Christ commanded and which deprive them of the time which would make it possible for them to quarrel over controversial ideas.

If the Russian people have such impressions as they seem to have about religion it is probably a reaction and a swinging of the pendulum of popular

thought and not a thing invented and imposed from above by a few leaders. The people seem to see but one alternative to the established church and that is atheism. Most pendulums swing back again and possibly the present trend does not truly portend the future of religion here. Those with whom I come in contact in the office are polite and kind to each other and to us. On account of the language barrier we cannot talk much with them, but their conduct is about what we see at home.

Women here work on an equal footing with the men. Where they have children there are day nurseries provided to care for them. In cases of infants the mothers are allowed time from their work for feeding. In our office some of the best engineers are women. One of our men spoke to one of them referring to her as a young lady. She replied, "I am not a young lady, I am a middle-aged engineer!"

My work here is in the government architect's office and like other American architects and engineers I am here in a sense as the guest of the government. Obviously it would be in poor taste for me to see how critical I could be if I were so inclined; on the other hand, I could not write to my friends and tell them a rosy story of half truths and mild deceptions. In these few paragraphs I have tried only to convey some of my own observations truthfully. I am happy to take part in this experiment and sincerely hope that time and the patience of these people will allow the experiment to be fully developed.

ARTHUR GEORGE THORP.

Moscow, Russia,
July 6, 1930.

AT THE FOUNTAIN OF YOUTH

Editor THE AMERICAN FRIEND:

While thou art sojourning on the top of the world in Europe, I write from the top of the world in Arkansas. I was very much interested in Mrs. Emerson's account of the trip to Las Vegas. It is artfully written. Being interested in Indian traditions and legends of northern Arkansas since time began and the story of De Soto's contact with the Indians and their pleading for justice at his hands, depicted somewhat graphically in my forthcoming Indian Peace Lyric of the South—"Maumewah" (Laughing Water), I write somewhat at length. I had the honor recently, as Assistant Curator in the Friends University Museum at Wichita, of being invited to spend a day, with a Wichita Friend, Mark Reeve, as the special guests of Colonel Sam Leith of Eureka Springs, Arkansas, 45 miles east of Bella Vista. It came through my friend, C. A. Linebarger, resident manager here of Linebarger Bros. of Dallas, Texas. His mother was a Quaker, a Pearson of Bloomingdale, Indiana, and his father was educated in Bloomingdale Friends Academy. He is rather near us *isolated* Friends and a solicitation from him to accept Colonel Leith's cordial invitation was very gratefully received, especially when the administration of the resort furnished free transportation to and from Eureka Springs, the fabled site of the fountain of perpetual youth where Hiawatha and Minnehaha had their courtship in the mountains as given by Longfellow.

Now this is one of the most remarkable men in the Indian missionary history of America, whose father was frozen to death en route on a missionary journey in Washington, and a day with him emphasized new vistas to us, that by nature the Indian was peaceable and should have been left in his native mountain haunts rather than removing him to the oil fields of Oklahoma.

HENRY COFFIN FELLOW.

Fellows Nest, Bella Vista, Ark.

TRAVELING IN EUROPE

Editor THE AMERICAN FRIEND:

We are now in Rome and it is a wonderful city. We spent eight good days in London and seven in Paris. Mrs. Hadley and I attended the Sunday evening service at Friends House in London, July 6, when the message was given by Walter Bentley of London on "Friends and the Things of Life." We then enjoyed *Tea* and a social hour and found the English Friends were very *friendly*. We learned the day we left London that Dr. W. C. Woodward was in the city with the Eddy Party but didn't get to see him.

We shall remain here at Rome five days and then go to Florence. While in London I had the pleasure of attending Parliament and also went through the Bank of England and the London Stock Exchange. I spent three hours also in the Bank of France. It is a wonderful institution and was of special interest to me as a banker. Dr. W. O. Mendenhall is head of our party of twenty-four, and all but five are from Wichita, Kansas. All are well and are having a fine trip.

W. SPENCER HADLEY.

Rome, Italy.

UNQUALIFIED ENDORSEMENT

Editor THE AMERICAN FRIEND:

Referring to the article by O. P. Rees on "Duties of the Oversight Body," in your issue of July 31, I feel strongly impressed to express my unqualified endorsement for every word of it. It is timely and very much needed. I am limited financially, but I would give a dollar toward a fund to have this article put in leaflet form and circulated throughout the Five Years Meeting.

Here is a challenge! If the official members of any meeting will take this article and lay it beside the Discipline and the Bible and prayerfully, honestly follow the conditions as set forth therein, a real soul-saving revival will result within three months, *any time* in the year.

A. L. CAREY.

Hillsboro, Ohio.

MEET AT CAMP FRIENDLY

Set among the hills of northwestern Massachusetts, Northfield never fails to inspire those who go there seeking refreshing power and strength. The spirit of the missionary conference, with its leaders of broad vision and spiritual depth, helps greatly in deepening our own power to appreciate and our desire to serve.

This year we were especially benefited by the influence of Dr. Eleanor Calverly, who for twenty years has been a medical missionary in Arabia. Because of her rich Christian experience and her sincere and understanding personality, Dr. Calverly's class in "Stewardship of Life" was one of great value.

Other teachers whom Camp Friendly girls enjoyed especially were Milton T. Stauffer of New Jersey; Dr. Emily Werner, a Professor in Biblical Seminary in New York; Mrs. Elgin Shirk, a missionary from Persia; Mrs. Frank Rector from Rhode Island; and Margaret Applegarth, famous author of children's stories.

Then, too, we enjoyed the fellowship with nearly nine hundred girls and women of other denominations. Everywhere—in our classes, in the dining rooms, and during our afternoons of recreation—there was evident a spirit of unity and of common interest in the cause of Christ's kingdom. We were fortunate in having Bertha Smith as our Camp Mother. We were grateful, too, for the help and loving interest of our "Auntie Gray Squirrel," better known to most Friends as Alice Gifford.

On the last evening of our stay in camp, we met for a brief devotional meeting in one of the tents. Following the period of prayer, we began to speak of the wonderful spirit of Northfield and of our "concern" that more of our Quaker girls be able to share it. One girl from Massachusetts said, "If girls could only realize the *beauty* of the spot, I'm sure they'd want to come." Another, from New York State, mentioned the excellent tent accommodations. A girl from Maine said, "I can't begin to put in words what Northfield means to me."

And so we talked and planned, hoping that next year many more Friends may come to share the opportunities which Northfield so lavishly offers. May our Heavenly Father bless all of those who attended this year, and may we be true to the spirit and high inspiration found during our meet at "Friendly."

SELAH RICHMOND,
Camp Leader.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

MAKES FOR PEACE IN PALESTINE

Daniel Oliver, of the Orphanage and school at Ras-el-Metn, Syria, and general peacemaker for the country round, suddenly appeared at our Geneva Center for the first week in June. "Although we had heard of Daniel Oliver's work for years past," writes Bertram Pickard, "this was the first opportunity for meeting him in the flesh, and for appreciating directly his remarkable gifts as a peacemaker between warring factions. Indeed, his visit provided one of the best possible illustrations of the way in which the Geneva Center is able to cooperate with Friends from elsewhere, who come here with specialized expert knowledge to follow one or other of the issues being dealt with by the League of International Labor Office."

There were Jewish and Arab delegations in Geneva at this time, on account of the meeting of the Mandates Commission to discuss the Palestine Mandates, and Daniel Oliver followed them there to try to bring their leaders together. He did not achieve as much as he had hoped, but there is no doubt that he was able to do something toward bridging the very deep gulf which now separates them. "Moreover, through a series of interviews which we helped him to arrange, with members of the League Secretariat, including the Secretary General himself, and with various members of the Permanent Mandates Commission, Daniel Oliver was able to impart a great deal of valuable first-hand information to these gentlemen, at the same time gaining a more intimate insight into the complexities of the political situation which will stand him in good stead in the future peace-making which he intends to pursue in Palestine and Syria."

We hope that this is only the beginning of a fruitful collaboration between Daniel Oliver and our Geneva workers. Is it too much to hope that this collaboration may definitely help in bringing peace to the troubled land where great religions have been born?

REPORTS OF PEACE CARAVANERS

"For when they shall say, Peace and safety, then sudden destruction cometh upon them." Thus runs the third verse of I Thessalonians 5. The first two verses of the same chapter refer apparently to the second coming of the Lord, and the three together have been used as a quenching argument against the men's team sent out by the Church of the Brethren, in cooperation with the ten Quaker groups. "You are not doing God's will," said the good premillenialist.

That was out in a Western state. The Earlham-Mt. Holyoke girls' team which is working in New York has had quite a different experience. They sent a newspaper clipping blazing out the headlines: "Noted speaker comes to Baptist church." And according to the item Miss Elizabeth Little is the noted speaker and the public is invited to hear her at prayer service. This team's week includes, besides this inspiring item, four flat tires, a Boy Scout meeting, Kiwanis Club, Burnt-off fan belt, Y. M. C. A. camp, some sightseeing in the Finger Lakes district, Baptist Daily Vacation Bible School, and a Sunday school picnic.

But the "Holy-Earl" is not the only team to get into the papers. The Haverford team was slightly embarrassed when John Blyth's home town paper reported that "Mr. Blyth and Mrs. Maxwell were to be on a Peace Caravan for the summer." They have been interviewed by eight or ten papers, besides, and had long write-ups in several. The Pacific team got a date through somebody in one town seeing a write-up of a meeting elsewhere. The Grinnell team, which is doing Y. M. C. A. camps in New England, tells us that "At the Waterbury Y camp our Sunday services were prominently reported in the Waterbury newspapers." But the Nebraska team caps the climax. "At Everett we made real headway. We are going to write an article for the paper every week for as long as we are in the field."

All the teams are working hard and holding many meetings, but the Swarthmore team has the most unusual for this week. In all they held twenty-four meetings, with a total attendance of 1,750, the eccentric gatherings being at a structural steel company, a car works shop meeting, two fire stations, and a city jail, where they talked to forty-five men in three tiers of cells.

THE FRENCH ANNUAL MEETING

Fred Tritton, one of the workers in the English Friends Service Council, attended the Annual Meeting of French Friends held early in June, and writes us a long letter about it. He says:

"The Annual Meeting was a great success. At the Sunday Meeting for Worship there was a big crowd, including some American, English and Irish Friends. During the Sunday afternoon the various reports were discussed, and much time was given to the question of a 'Wider Fellowship.' The need for more frequent meetings was considered, and it was decided to have another general conference in November. Among other matters brought up was the suggestion of a Franco-German 'Woodbrooke;' a summer camp at a place near the German border at which French and German Friends could be present for fellowship.

"The crowning event was the outing on Whit Monday. Nearly forty of us packed into a comfortable motor coach and traveled some sixty miles through the beautiful countryside to the place where Justine Dalencourt (an eighty-year-old Friend who has just died) had her summer residence. There was a picnic lunch on the lawn of the house, and a business meeting which discussed the issue of a Message, and at which there was a good deal of heart searching, which expressed itself in a very short letter adopted just before we left."

A MODEL CORRESPONDENT

This is the kind of letter we like to get in mid-summer: "I enclose herewith my check for fifty dollars, as my contribution to your work for this year. I have been looking through my receipts for contributions, and as my contribution last year was very small, it seems to me that I might do a little better now, as no doubt you are greatly hampered by the general financial depression."

Ventures in Belief

Edited by Henry P. Van Dusen

Christian convictions for a day of uncertainty are here given by some of the foremost thinkers of the day—Reinhold Niebuhr, Rufus M. Jones, Kirby Page, Harry Emerson Fosdick, Henry Sloane Coffin and others. Under the general heading, "What I Believe", each author takes up a different problem and gives his particular contribution out of his own experience.

Price $2.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street **Richmond, Indiana**

QUAKERDOM · AT · LARGE

Margaret Johnson celebrated her eighty-fifth birthday anniversary, June 21, at the home of her daughter, Oreanna Babb, near Wilmington, Ohio, assisted by her children and grandchildren.

* * * *

D. Elton Trueblood has the leading article, entitled "Beyond Measure," in the second number of *The Quest*, the international journal of Young Friends, published in London. Ethel Betty Linton, another well known American Young Friend, writes on "Interracial Experiments in New York City," and Anna D. White on "Race Relations in Philadelphia."

* * * *

Arthur George Thorp and Margaret Thorp, his wife, prominent members for several years in the Friends Meeting at Detroit, Michigan, are now living in Moscow, Russia, where he is in the government architect's office with other American architects and engineers. His most interesting letter on another page of this issue, about what they see and think in Moscow, will be appreciated by their many friends who wish them well in sharing the experiment the government of Russia is undertaking.

* * * *

Errol T. Elliott of Boulder, Colorado, with his family has moved to Richmond to become a member on our staff at Friends Central Offices. The Executive Committee of the Five Years Meeting has secured him to devote his energies in fostering and developing the spiritual resources of Friends as way opens. Much of his time will be devoted to field work. A graduate of Friends University, he was assistant pastor for a time at Wichita, Kansas, and while pursuing post-graduate work at the University of Colorado, served as pastor of Boulder Friends Meeting for a time. His college training and his experience with meeting activities should qualify him for effective work in this new field of endeavor.

* * * *

Robert L. Simkin has sent for our readers a brief, sympathetic sketch of the life and tragic passing of his colleague Dr. Clifford M. Stubbs. He further states: "Since I wrote the account, two or three of the assailants have been captured. Their motive seems to have been merely that of taking the bicycle which Dr. Stubbs was riding. It was the discovery of the bicycle which led to their capture." So many wished to attend the funeral services that two meetings were held in the Library of the University. At the morning service many Chinese including the Vice-Principal of the University spoke. In the afternoon the speakers were Robert L. Simkin, Vice-President Dsang, General Hsiang and Bishop Song. Interment was made in the little foreign cemetery in Chengtu.

* * * *

The correspondent from Montreal, Canada, to the British *News Chronicle* gives details of Katherine Trevelyan's vagabond tour of Canada. She is twenty-two years old, the daughter of Sir Charles Trevelyan, President of the Board of Education. She has trekked alone, traversed the beautiful fruit-growing Okanagan Valley, climbed Mt. Edith Cavell (11,000 feet), peeled potatoes in cargo boats on the Great Lakes, walked over the wide prairies. She says: "It is a good thing to be a vagabond for a while: it gives a feeling of independence and a chance to digest experiences. In your own comfortable rut at home you do not get a chance to recognize what has been happening to you." She still had enough money left to pay for her next term at Oxford and was delighted by this feat of economy.

NEWS OF OUR MEETINGS

J. Arthur Edwards has filled the pulpit for Friends at Emporia, Kansas, since the death of the pastor, Ralph E. Jackson, with the exception of Sunday evening, July 21, when Mrs. Marva Jackson had charge of the service. The Youth Peace Contests in charge of Mrs. Clayton Reeve were held Sunday evenings, July 27 and August 3. The winners of the silver pins on these successive occasions were Richard Sheridan, who spoke on "The Invincible Leader," and Elaine Stanborough on "Disarmament." The musical programs were provided by the Junior and the Intermediate Departments.

* * * *

While Clyde O. and Lenna Watson, pastors at Carthage, Indiana, were enjoying a month of vacation in the lake district of northern Indiana, John R. Webb of the Friends Central Offices, Richmond, attended the Bible school and meeting for worship. A special feature in the Bible school for August 3 was the presentation of attendance pins for perfect attendance for the quarter, for the year and longer periods. Three-year medals were awarded to Isabel Atkinson and Nettie Henley, and a beautiful six-year medal to Charles White, a member of the Men's Bible Class.

* * * *

Edwin McGrew, pastor of Pasadena Friends Church, left with Mrs. McGrew on July 10 for a month's vacation trip to Yosemite, Lake Tahoe and elsewhere. During their absence supply speakers were provided for the morning meetings, among them R. Esther Smith, soon to return to the mission field in Guatemala. The evening meeting was joined with the union service of city churches in Memorial Park a few blocks distant.

* * * *

A junior class of the city-wide Vacation Bible School was conducted in Pasadena Friends Church for five weeks, closing July 25. The enrollment was 44 and the average attendance 21. Negro and Japanese boys and girls were among the regular attenders. Memorizing of Scripture passages and of hymns was emphasized by the two teachers provided by the Pasadena Board of Religious Education, of which Edwin McGrew is vice-president, and which sponsors the vacation schools of the city. The major handwork project was making of suitable articles to pack a Treasure Chest for the Philippines.

* * * *

At the recent Missionary Rally at First Friends Church of Pasadena, Walking Eagle, a brilliant, educated Sioux, said that in all the hundred years of unchristian treatment of his people never had a more cruel law been proposed than that now before the Indian Commission, namely to take their art away from the Indian school children, to give them only alien trades, to turn them out into a glutted market of white tradesmen, and to plan to "sell the land, as usual" of the last of their reservations. He begged Friends to insist that they be allowed to keep their native arts, pottery, rugs, beadwork, etc., which has quite a market now, and keep the little land we have left them. He gave as an example the growth of the Navajo nation since it was allowed a little freedom, even in a desert land that any white men would have starved in, with their artistic rugs. In conclusion he said that such treatment would kill off his people first, but we would be killing ourselves in the end.

* * * *

Westfield Quarterly Meeting was held at Hortonville, Indiana, July 5, 1930. The attendance was good, and spiritual strength was renewed by the presence of the Spirit of the Lord. Frank Stafford brought an inspiring message on "Walking, before, after, and with the Lord." He said: "It is good to listen to advice of friends, but better to walk with God. We need to search our hearts and see if we are walking with God. Cleave to him and in so doing let the world know that Jesus Christ is the living Lord and

avior of the world. To walk with the ord requires acquaintanceship and being greed. He is ever by our side ready guide and give power to perform the ties of life." The inspiration was felt the business session and the hearts of any were made to rejoice, and were rateful.

* * * *

The Ministers' Conference of Hesper nd Tonganoxie Quarterly Meetings met, uly 15, with Oran Dunlap and his wife Hesper, Kansas. The devotional serv- e was led by Ross Smith, pastor of awrence Meeting. A bountiful dinner as served at noon in the old Academy uilding and the Christian fellowship as enjoyed by all. The subject for dis- ussion in the afternoon was, "What hall determine the length of time a inister should serve a meeting?" Dis- ussion was led by John S. Brown of ansas City. He said: "The minister as five lives—physical, personal, busi- ess, social and ministerial. As he is rong or breaks on some or all of these nes largely determines his length of ay in a meeting. A number of others ontributed many helpful thoughts. The ought was expressed that the pastor's ife has something to do with the length f time he stays at a meeting. Ice ream was served at the close which was uch appreciated. The next conference ill be held at Stanwood with Mr. and Irs. Bond.

* * * *

The Sunday school at Wessington prings, S. D., observed Promotion Day, uly 13, by having a special program in harge of Pearl Thompson. The church as prettily decorated with asparagus, ink and white crepe paper and ribbon. The little children who were promoted ore white caps and gowns and carried a ittle bouquet of flowers. All the recita- ions and songs nicely expressed the weet purity and innocence of little chil- ren and helped the older ones to a finer pirit of worship. The service Sunday vening, July 27, was unusually well at- ended. Many expressed appreciation of his service. The program included a Girls' Quartet: Helen and Marjorie Hop- ey, Alice Putterfield and Leona Sco- ield; and a vocal solo, by Alma Davis. The piano solos given by Loletta Grieve nd Helen Posey were very appropriate or the period of worship to which they ontributed. The songs by the girls were ery much appreciated and the messages which they brought were helpful to the spirit of worship. The splendid reading iven by Alta Davis was of unusual merit n its message and was very well given.

Consolidated Report of United Benevolences April 1 to July 31

YEARLY MEETINGS	1929-1930	1930-1931
Baltimore	$ 1,518.34	$ 1,575.47
California	499.00	.....
Canada	.....	.....
Indiana	7,656.12	9,260.32
Iowa	3,718.24	3,346.05
Kansas	449.66	117.00
Nebraska	318.57	209.82
New England	3,158.36	3,343.22
New York	1,905.48	972.20
North Carolina	3,632.08	3,600.54
Western	3,003.80	3,073.19
Wilmington	873.30	768.65
Oregon	871.16	713.66
Other Sources	532.45	1,561.17
	$28,136.56	
Deficit Funds	977.16	
Total Receipts	$29,113.72	$28,541.29
BOARDS AND AGENCIES		
American Friends Board of Missions		$ 24,940.49
Board of Young Friends Activities		696.92
Board on Prohibition and Public Morals		80.89
Board of Education		58.48
Board on Religious Education		474.61
Fund for Aged Ministers and Missionaries		696.91
Emergency Fund:		
General		439.95
Deficit—Mission Board		854.79
Promotion		298.25
		$ 28,541.29
United Budget for Year 1930-1931		$111,290.00
Receipts to Date		28,541.29
Balance to Be Raised		$ 82,748.71
Four Months Proportion of 1930-1931 Budget		37,096.67
Four Months Receipts		28,541.29
Four Months Shortage		$ 8,555.38

CLIFFORD MORGAN STUBBS

We have all lost a true friend in the death on June 1st of Dr. Clifford M. Stubbs from wounds received from unknown assailants near Hart College soon after 9 p. m., May 30.

About 1895, when he was seven, the family moved from England to New Zealand where he received his early education. The influence of this environment showed itself in a self-reliant, pioneering attitude which a subsequent thorough training in England brought to full fruition.

After receiving in 1913, from Liverpool University, the degree of Doctor of Science, he came to Szechwan as a member of the Friends Mission. He made excellent progress in the Chinese language, and for a time assisted in teaching in the Language school. In chemistry, his specialty, he prepared and published a textbook in Chinese which has been used by successive generations of students. He maintained high scientific standards, always insisting upon real scholastic attainment.

Dr. Stubbs married, in 1915 in Chengtu, A. Margaret Lees whom he had known in England. She has ably and devotedly cooperated in the creation of a Christian home of widespread influence. Two daughters, Ruth and Jean, are now in school in England, and a son, John, who is now in Chengtu, will accompany his mother when she leaves soon to rejoin her daughters in England.

While Vice-President of the University he strove to efface himself and encourage his Chinese colleagues to undertake larger responsibilities. In the Society of Friends again and again did the Chinese

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

experience difficulty in persuading him to accept membership on local or central executive committees or other bodies where his presence and counsel were greatly desired. Everybody recognized in him absolute fairness and honesty, and a spirit impervious to jealousy or the fear of personal affront.

He was deeply concerned for the welfare of the church, and gave himself unwearyingly for its progress. He faithfully attended its meetings, and his voice was frequently heard in helpful ministry. This made his eminent services as teacher and as Dean of Science of double value. His students felt his spiritual power. Most of all he was a true friend and comrade, a congenial colleague in the work of a station. We depended much upon his good judgment and wise counsel in Mission affairs. In unessentials he could yield a point, but on matters of principle he could be as firm as a rock.

He had no enemies, and probably his assailants were not lying in wait for any specially designated victim. They could not have chosen a person better fitted by his life to make the sacrifice which all who seek to advance the Kingdom of God must be prepared to pay. Again and again we were reminded of the life and death of Jesus. Such lives are not wasted; they are the stuff out of which the universal Christian brotherhood is being built. He did not live to see the destruction of the ancient evils against which he fought; but no less do his life and death contribute to their overthrow.

R. L. SIMKIN.

West China Union University,
Chengtu, West China.

MARRIAGES

WADE-BALLARD—At the home of the bride's parents, Mr. and Mrs. Joseph Ballard, near Wilmington, Ohio, June 4, 1930, Frances Louise and Harold Millard Wade of Washington Court House. Jennie Carey, minister. At home in Fort Wayne, Indiana.

DEATHS

DUNLAP—At the home of his son, Oran D. Dunlap, Hesper, Kansas, May 18, 1930, Andrew H. Dunlap, after an illness of four weeks. He was a member of Liberal Monthly Meeting and during his stay of a few months at Hesper had endeared himself to the people of the community.

KIRBY—At the home of her son, William Kirby, Huntington Park, California, July 23, 1930, Jennie Kirby, widow of Theodore Kirby. She had long been a minister and evangelist in the Friends Church in Iowa and other States. Three children survive her: William, Edward of Hollywood, and Mrs. Howard W. Cope of Muncie, Indiana, and also three sisters and three brothers. A number of Friends attended the funeral in Huntington Park Friends Church, in charge of Eli Reece. Interment at Marshalltown, Iowa, by the side of her husband.

MEADER—At his home in Central Falls, Rhode Island, May 8, 1930, Valentine E. Meader, a valued elder and overseer in Providence Monthly Meeting, in his eighty-eighth year.

RIGGS—At St. Mary's hospital, Emporia, Kansas, June 13, 1930, Lillis Lovern, daughter of Emma and Joseph Riggs, in her forty-sixth year. A lifelong member of Friends, and although handicapped by ill health for twenty-five years she made a brave effort to serve her church and loved ones about her. She had lived with her brother Clifford on the old farm home north of Saffordville since the death of her parents. She leaves one sister and four brothers. Funeral services were at the Walnut Grove church in charge of the pastor, Lois E. Parnell, and interment was made at Florence cemetery.

WANTED

A Superintendent and Matron for a Friends Home. Address Friends Home, Waynesville, Ohio.

A DESIRABLE LOCATION

Friends and others, seeking a mild, healthful climate, will do well to locate in Whittier, California. A city of Churches and Schools, a first-class College, Yearly Meeting and many other advantages. Reasonably priced modern homes. For further information write W. A. Starbuck, Office 106 No. Bright Ave.; Residence, 569 Franklin St., Whittier, Calf.

FOR SALE

Homes with modern conveniences, water, electricity, telephone, mail, Friends Church, grade school, high school and college, paved highways, stage route, fruit district. Homes ready to occupy at prices from $3,000 to $6,000. Special interest taken in people of Quaker Faith. Write A. W. Leonard, Resident Agent, Roseville, Calif., Rt. No. 1, Box 54.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind
Isaac T. Johnson, Secretary.....Urbana, Ohi
E. Harrison Scott, Treasurer.....Richmond, Ind
Wm. O. Mendenhall.....Wichita, Kan
Arthur M. Charles.....Richmond, Ind
Homer L. Morris.....Reading, Pa

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable t
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

A RESIDENCE OR FARM

LIVE—in EDEN of United States
Buy a residence or farm in southern Gran County. Address R. L. Hearn, Fairmount, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, o South Side Elevated to 43d. Bible School 9:45 Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:3 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visiters welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses o people coming to Detroit to Donald B. Spitler Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner o Toberman. Sabbath Meeting for worship, 11 a. m Bible School, 9:45 a. m. Ernest Lamb, Minister

PASADENA, CALIFORNIA
First Friends Church. Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m. Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:3 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p m., September to June Pastor. Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

THE NICHOLSON PRESS

FOUNDED 1870 Nicholson PRINTING COMPANY RICHMOND, IND.

26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of The American Friend